

CONTINUATION

of the Royal, Solemnistic and
Majestic Ceremonies, Sacrificial Vows, Games,
and Triumphs: vied upon the Nativities of Em-
perors, Kings, Princes, Dukes, Popes, and Consuls,
with the customs, order and manner of their
Inaugurations, Coronations and anointing.

Wherein is also mentioned, the three
most happy, joyful and triumphant days,
in September, November and
January, by abrogance of
Triple Feat.

With a brief account of the
imperial and some Emperor, King
and Princehoods.

By Lodowick Lloyd

one of her Majesties Servants

See also the British Bibliographer i, 333.

See also the British Bibliographer i, 333.

Perfect
The Triplicitie
of Triumphes.

Containing,

The order, solemnnitie and

pompe, of the Feastes, Sacrifices, Vowes, Games,
and Triumphes: vsed vpon the Natiuities of Em-
perours, kinges, Princes, Dukes, Popes, and Con-
suls, with the custome, order and maners of their
Inaugurations, Coronations and annoiting.

Wherein is also mentioned, the three
most happy, ioyfull and triumphant daies,
in September, November and
January, by the name of,
Triplicia Festa.

With a brefe rehearsal of the funerall So-
lemnitez at some Emperors, Kings,
and Princes burials.

By Lodowike LLoyd,
Esquier, one of her Majesties Sergeantes at Armes



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and Crowne, neere Holborne Bryge.

January. 1591.

Liber minimus, labor maximus.

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the G

gazette

synch soli

with

so far as possible

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and

the old ones, especially those from the

and

To the most high & mighty

Prince, Elizabeth, by the grace of God, Queen of
England, France and Ireland. &c.

Alexander the great (most noble and
vertuous Queene) rebuked Aristotle
the Philosopher, for that he read in A-
thenis cōmonto his Peripatetians, which
was peculiar to Princes; such is the state
and dignity of a king, that the same Alex. commanded,
that none should set him in collours but Apelles, nor in
metals but Lysippus,

I had not attempted (most soueraigne Lady) to intreat
of sacred Princes, to write of their nativities, inaugura-
tions, coronations and annointings; of their feasts, tri-
umphes, vowes, sacrifices, with other pompe & solemp-
nitie therunto belonging, thinges far beyond my reach,
had not 3. seueral most iust causes moued me therunto.

The first, the day of your Maiest. birth. The 2. the day
of your Highnesse cōming to the kingdome, And the 3.
the day that your Highnes was crowned Qneene of
England, three most happy, ioylful & triumphant daies
to England: through the which, we triumphed 20295.
daies with triumphs of Ouation: the ioies whereof for-
ced me most hūbly to present this to your Maiestie, tru-
sting that your Highnesse wil so accept of a Britane for
Brutus sake, as Artaxerxes the great, accepted of the
poore Persian Sinates, a glasse of water of the riuer
Cyrus, for Cyrus sake. In maximis enim voluisse sat eſt.

Your Maiesties most humble and obedient seruante

Lod. LLoyd.



To the Reader.

If the Greekes laboured so much, that they brought fiftie of the most beautiful Virgins in al Greece before Apelles, to draw the picture of Venus thereby, and to be put vp in Ceramicus. If the Romans trauailed as much, to bring fiftie of the fairest Ladies of old Italie, to set Juno in colours, to stand in the Capitol, what may we in England say of such a sacred Prince, whose vertues were they painted (which Plato saith cannot be) should far excel fifty Venus, or fifty Junos, were all their prophane worthines in one picture painted: But all kind of tymbers serue not to frame Mercurius image, and euery colour serueth not to paint Phœbus: How be it, I wil imitate poore Tymantes, who when he coulde not liuely expresse in collors the maiesty of Agamēnons countenance, he threw a vaile ouer his picture, to shadow his faultes to escape the reprehension of the lookers on.

I leaue Athens to honour their Minerua in the feast of Panathenæa, with the triumph of Peplon: Rome to worship Juno in her feast Quinquatria, with the triumphs of Epicurus: the Iewes to solemnize their feast Neomenia, & the Persians to magnifie their Kinges with sacrifices and songes of Thicogonia: we wil Cantare Lomino, and solemnize Triplicia Festa for the seventh of September, the 17. of Nouember, and the 15. of Ianuary, which God graunt vs long to enjoy for Christ his sake our sauour.

George Gascoigne
Author of the first English
play written in blank verse

Printed by the author for the author

1594

The Triplicite of Triumphes.

Of the pompe and solemp- nitie of Triumphes, games, and plaies in Natalitia, upon the natiuities of Emperors, kinges and princes throughout the whole worlde.

The nativity of Emperours and Kinges in
olde time were had in such honour and reue-
rence, as all Kingdomes and countries of
the worlde, deuised by all meanes possible
to obserue those great and victoriosus daies
by feastes, triumphes, bowes, sacrifices,
games and plaies to celebrate the memorie of a good Prince
borne, and to make mention of victories, peace, quietnesse, in-
nace, and other infinite good thinges and great felicity which Vowes made
is held by the birth of a vertuous prince: and therefore the in the feast
Romanes vowed in this feast Natalitia, to build temples, Natalitia,
and to erect vp Altars, to solemnize games, to set vp Images
and statues in the Capitoll, in the market place, and in the
Diators court: as in Athens they were woont to magnifie
and set forth the dignety of kings and princes natiuities, with
the triumphant Arches and Pillers in Ceramicus, in the
Temple of the Nules, and in the Castle of Minerua: for the
lyrth of a good Prince is as the nativity of a kingdome, and
the second birth of euery good particular subiect within the
kingdome: and therefore it was not lawfull in these ioyfull
feastes Natalitia, by Lycurgus law in Grecce, and by Numa

B

Pomp.

The Triplicite

Pomp, law in Rome, to offer any sacrifice of blood unto the Goddes, but with coyne, honey, milke, cakes, with all flowers and fruities of the earth, Frankensence and Myrrhe and other sweete odours: so Pythagoras saith, Nihil animatum Diis censuit immolandum in Natalitiis. So it was in the feast of Palilia decreed that no beast should be slaine vpon that day, for it was the byth-day of Romulus, the first founder and king of Rome, which the olde Romanes with all feastes and myrh obserued, for that was the day of Romulus byth, who after was cannonized a God, and named Quirinus: Upon the which day the Romanes vsed thre solemine feasts, games and plaies. The one, a natuall feast in memoire of kyngs and princes byth. The second, a triumphant feast in remembrance of victories and triumphes. The third, the great vowed feast which was the most magnifient, and the most regal feast of al celebrated in Circo Max. instituted by Tarquinius the proud, the seventh and last king of Rome, continued by the Consuls and Dictators: but fully inlarged and set forth with greater glory by Augustus Cæsar. Vota pro salute principum. So that all countries held the natiuities of their kinges and princes, as the sound Anchor and sure stay of their states. For it was lawfull as well to the vestals Virgins to be present at the feast Natalitia among the Romanes, as it was for the Nunnies of Ceres to come to the games of Olympia among the Grecians, for it was a free and a ioyfull feast. And therefore, we sing and say in honor of September,

Sing we I o P A E A N g l a d , and say,
our triumph now is such,
That Persians yeeld, and Greces giue place,
and Romans triumphes couch.

Of

of Triumphes. Of the Vowes vwhich the

Romans vsed to make for the health and good
estate of their kinges, Dictators, Consuls
and Emperours.

It was a custome among the Romanes vpon the third of January to make Vowes, and to sacrifice for the preseruation and health of their Kinges, Dictators or Emperours: upon the which day they erected an hundred Altars, wheron the priests called Flamines sacrificed an hundred oxē, an hundred sheep & an hundred Swine, with supplication to the Gods for their Prince, their countrie, and their children. This sacrifice was among the Grecians in olde time, called Hecatomba, and vsed after of the Romanes in the feast Natalitia.

Of the vowes of the Grecians for their Princes, Gouvernours, and Magistrates.

The Grecians vowed for their Gouvernours and Princes health and long life, to dedicate Statues and Images of Marble, Copper, Iuorie, Siluer and Golde, to stand in Ceramicus, in their Castle of Minerua, & in their Temples, and to represent the maiestie of their Goddes with chains, jewels, crownes, garlands, with all solemnite sacrifice, singing Pœana: to Jupiter the Savior, and to Juno the Song Herae, for the Princes of Greece, all the Priests and sacrificers being crowned with Garlands of Olieue leaues,

The Triplicitie A vovv yearelle made of the Aegyptians for the prosperous state of the Kinges of AEgypt.

The Aegyp-
tians Vowes.

Among the Egyptians a straignt law was made by the Priesses of Memphis, that they shoulde assemble into one place once a yeere, and shauie their heades and their beards, and to dedicate the haire therof with solempne howes to their God Serapis at Memphis, to defende their Kinges from all harmes, daungers and death.

The manner and order of the Persians in making their Vowes for their kings.

The Persians
Vowes,

The ancient Persians had their Kinges in such reu-
rence and honour, that the Wise-men, called Magi,
for that they had neither Temples nor Images, would
clime vp to an high hill, and there make a pyle of wood,
and vpon the wood they poured wine, milke, and honney and
after sprinkled all kinde of sweete flowers, as palynes and
pledges of their vowes, which they made for their kings with
supplication and sacrifice to the Sun, whose temple (said they)
was the whole world, then to the Moone, the starres, and the
Wind, for the health and safeguard of their Kinges, all crow-
ned with garlandes of greene boughes : and so other King-
domes and countries, they vowed sacrifices, seruing their
Goddes for their Kinges and Gouernours. Then England,
Quid nisi vota supersunt.

For her that suckt Melissas milke, and sat on Pallas lap,
Who can with sacred Sibils sleight Calypsoes wiles entrap.

Of

of Triumphes.

Of the Natiuity of King

Cyrus and of the Persean feastes or
joy thereof.

The great king Cyrus (for so the Persians named their Kings after Cyrus time) vpon the very day that hee was boyn, had victory ouer the Scythians and Sacæans, he so honoured and magnified that day, that Cyrus commanded that they shold bee called the great Kings and appointed that it shold be so solemnized yearly with a regall noble feast, called Sacæa, after the name of that nation conquered: in the which feast was celebratzed divers straunge kindes of ceremonies: as, the maisters to attend vpon the seruantes, the mistresses vpon their maides, imitating the orders and maners in the feast Saturnalia, wherein also were Bachanalia vsed, in the which feast were men, women, and children, which disguised themselues like Faunes, with Iauelings wreathed about with Iuie in their handes, and with Iuie crownes on their heades, dancing and skipping after Psalters and Howboies, singing sacred songs vnto Bacchus, called Orgya and Dithyrambos: this feast Cyrus commandad to be yearly solemnized in Babylon vpon the sixteenth day of the Moneth Loys, on the which day Cyrus (as some suppose) was boyn: which day among the olde Persians was highly honoured, for of all the feastes and sacrifices of all solenme great daies, the daies of their Kings nativitie were most in honour esteemed. This was the onely and greatest feast of the Persians, for the rich men would celebrate the feast of their Kings byzth with sacrificing of whole Camels, horses, Oxen, and Asses, sparing no cost in this feast: the poorer sort strained themselves with all charges to set forth the feast of their Kings nativitie: at what time the Magistrates vsed to sing the song Magophonia at their feast, and the song Theogonia at their sacrifice. For this feast Sacæa was called among the Thessalians Peloria, in Crete called Hermea, in some Hermea.

The Persean
feastes vpon
Cyrus nativiti.

The great
kings of Per-
sia.

Herodot and
Ctesias.

The Triplicite

place called Penagria. In another place called Saturnalia, but in all places used and celebrated with great solemnities at the nativities of Kings and princes, and here in England for September and November, Nil nisi dicimus lo,

Your Dythiramtion songs and Orgyes trickes,
your Bacchus daunce is done,
Your Iuie crownes and crowned Nymphes,
Your sacred Thrysus's wonne.

Of the byrth of Alexander

and of the Macedonian feastes.

The Macedonians likewise vpon the byrthday of the great Alexander by the decree and commaundement, first of Philip, Alexanders father, who during his life kept solemnly a most royll feast for three severall daies. The first and the greatest feast was for his son Alexanders birth: The second cause was, for that his Lieutenant generall P armenio had gotten a noble triumphant victorie ouer the Acaians. The third cause was, for that his horses & chariots wan the garlands at the games of Olympia: This happened all in one day, on which day Alexander the great was borne. The same very day the monstrous great Temple of Diana was burnt by Herostratus to become thereby famous, at what time the Priestes of Diana cried out, Magnum Asiae malum nasci. This feast Triplicia was long time after Alexander observed by the Macedonians, and yearly solemnized in memorie of Alexanders nativity, with great triumph & pompe, vpon the day of his byrth, called Leta & fortunata Macedonum dies; on which day the Macedonians used to weare the picture of Alexander about their neckes in iewels, and on their fingers in ringes.

This day they used sacrifice, and celebrated plates & divers kindes of games. Argiraspides, Alexanders chiese souldiers celebrated the feaste of Alexanders nativitie as long as they liued,

of Triumphi.

liued, and disdained to serue vnder King Antigonus, or any other King after Alexander died: Even so, Homocimi chiese souldiers vnder Cyrus, refused to serue vnder Cambyses: and so of Achilles Myrmidones: and of Pyrrhus Dolopes. I may speake of others who refused (after renowned and valiant kings) to serue wicked princes & cruell Tyrants.

If the Macedonians solemnized so great a feast, in memorie of Alexander, vpon the eight of Februarie, who liued but 12. yeares King, and that with such blood!, that he left scant a King vpon the earth to succeed him, what may be said for September, and that for 32. Septembers past which we, sine caede & sanguine haue enjoyed, Dux foemina factum: This we may well say and sing.

Your stately daunce Enoplia call'd,
your pompe of Peplon fell:
To your solempne Epenian songe,
you Greekes, must say, farewell.

The manner and order of the Indians in celebrating the nativitie of their kinges.

The Indians so honoured the byrth-day of their King, at what time the daies began to lengthen, that the king with all his Nobles went to the riuier Ganges to wash & bathe themselues, where they offered in sacrifice to the Sun a number of blacke bulles, for that colour among the Indians, is most esteemed.

After sacrifice done to the Sun, the King held a feast, which the Romans called Hylaria, which was wont to be celebrated vpon the eight Calend of Aprill, at what time the Romain Matrones, and the young women of Rome crowned with Myrtle, bathed themselues before they sacrificed vnto Venus.

This very time, the yoong men of Athens kept festiual

The Triplicite

Hylaria.

daies wch myrh and pastime , to honour the Moone for the like cause as the Indians had for the Sunne. This feast Hylaria had all publike and solempne plaies, wch all kinde of triumphes, for joy that the Sun began to turne his face, and to lengthen their daies , tanquam patriæ solatium & initium lœtitiae : But what may we in England, de Sole & solatio nostro, for this 33. yeare Nonne canemus lo-

Hypingos.

Ivlz.

To sacred C Y N T H I A sing we loud,
aloud H Y P I N G O sing:
And sound I U L O S C E R E song,
E L I Z A s byrth to ring.

Of the byrth of Xerxes and of the solempne feast thereof.

Xerxes first
day to his
kingdome,
called Titan.

Timolions
byrth.

THe great Xerxes king of Persea vpon the very day that he succeeded his father Varius Hysdaspis as king , hee yearly mostsolempnly vsed to celebrate such a princelie noble feaste in memorie of that day, which the Perseans so honoured , tanquam imperii natalem , as he would command all the Nobles of Persea to come in the greatest pompe they could , and he himselfe in his most sumptuous Persean robes with his Diadem vpon his head, solemnized the feast with al pompe and glorie. Vpon the which day Xerxes was called of all the Peeres, Nobles, and all his people Titan. This day was so celebrated among the Perseans in remembrance of Xerxes first day to his kingdome, so the Siraculians honoured Timolion for his great victories , in memorie whereof they yeerely vpon the day of his byrth decreed, that plates and games of musick, with running, wassling, throwing of darts swimming, running of horses, with other exercises of the body shold be celebrated.

In like sort, the Parthians obserued that day, that Arsa-
ces their King had subdued Seleucus with all kinde of woes,
myrh

of Triumphes.

myrth and triumphes that the Parthians could invent: they magnisid that day with all games and plates, & kept a great Solempne feast in remembrance of their libertie and deliuerance from their bondage and thralldome vnder Seleucus by At-saces. If therefore they honoured that day, Tanquam in uitium libertatis with songes Theogonia, shall we not Canere Pæan, that haue long inioied peace and quietnes of libertie by the nativity of Eliza.

Let Magi for their Persean states,
sound their Theogonian song;
Let Egypt of thir Isis brag,
we sing ELIZA, long,

Theogonia

Of the solempnitie on the byrrh-day of prince Aratus by the Achaians, with feastes and sacrifice.

In like manner the Achaians solemnized the nativitie of Aratus nativitie of Aratus with a royll feast and sacrifice, yearly vpon the day of Aratus, which was called Aratium: The priestes were gyrded about with a purple cloach, the Senate in white robes with garlands of flowers on their heads, the Magistrates and chiese Officers of all Achaea with great pompe crowned with Laurell and Myrtle, with hymnes and songes made a solempne procession round about Aratium vpon the byrrh-day of Aratus: such was his loue among the Grecians, that he was chosen seuentene times Generall of the Achaians; and therefore such was the memorie of his nativitie.

The Trophées and triumphes that were inuented to honour the nativties of Kings and princes were such, that some builded Cities, as Alexandria, to honor Alexanders name; Cities builded to honor kings. Cesarea to honour Cæsar, and Antiochia to magnifie the name of Antiochus the great. Yea, such were the dignities and honours of princes, that the Senators and Patricians of Rome

The Triplicite

Rome, by common consent of all the Magistrates, chaunged
Quintilis chā the name of the moneth Quintilis to be called the moneth of
ged to July & July, to honoꝝ the name of Iulius Cæsar, and the moneth Sexto
Sextilis into tilis to be called August, in memorie of Augustus byꝝth,
August. which to this day stands.

Yet Domitianus the Emperour, though he had comman-
ded by a decree, that the moneth October shoulde bee called
Domitianus after his owne name, in remembrance of his na-
tivity: and Germanicus, father to Caligula, commanded the
moneth September to bee called Germanicus, to holde his
birth-day, yet tooke no effect: such is the continuance and long
memory of a good Prince, and such is the decay and short re-
membrance of a wicked prince.

Of the feasts and triumphs in Iulius Cæsars nativity.

Iu. Cæsars
natiuitie.

The nativity of Iulius Cæsar vpon the Ide of July, was
by himselfe so obserued, that among all imperiall and
triumphant feastes, he only celebrateth games & plaies,
feastes and sacrifices vpon that day, that far exceeded all
other feastes and games: and after Cæsars death, his Nephew
Augustus obserued the like course in remembrance of his
Uncle, for he within his owne Pallace in Rotundo Templo
kept yearly a solempne feast with all pompe and myꝝth, to
set foorth the remembrance of Cæsars nativity: which feast
continued for sixe daies, during which time, the plates called
Ludi palatini were celebrateth with Epinician songes of
Greece.

Thus, if the Persians in remembrance of Cyrus byꝝth,
the Macedonians in remembrance of Alexanders byꝝth, the
Siracussians of Tymoleon, the Parthians of Arsaces, the A-
chaians of Aratus, and the Romans in remembrance of Ro-
mulus natiuitie celebrateth feastes, games and plaies, with all
solempne

of Triumphes.

solempne pompe, myyth, ioy and all kinde of triumphes, sing-
ing out loud with songes of ioy, called Talassius: Then, O
quam te memoremus Eliza,

Let Romanes sing Mamurius song,
And found Talassius fame:
We laugh aloud, and clap our hands,
And found Elizas name.

Vpon the twentith day of the moneth Munichion, the
young knighthes and lusty Gallants of Aghens in moste
solemne order with the pompe of Peplon, went in pro-
cession-wise, crowned with Laurell, from the Castle of
Minerua to the wood Aricinum to doo sacrifice vnto Diana,
with torches, Lampes, and sundry kinde of lightes in the night
time to honour the natiuitie of Diana, which is set foorth in
the feast Elaphoboelea in Februarie, with musick, myyth and
the song Hypingos.

Elaphoboelea

The natiuitie of Iuno.

The nativity of Iuno is set foorth in Liuii to the full in
this sorte. Two white Dren were led from the Tem-
ple of Apollo through the gate Carmentalis vnto the
City, after were caried two Images of Iuno crow-
ned with garlandes made of Cypresse, after that went 27.
yoong delicate Virgins apparelled all in white long Gar-
ments, plaieng on instruments, and singing sacred hymnes in
verses in the praise of Iuno vpon the day of her byrth: after
these Virgins followed ten men crowned with Laurell, mar-
ching forward in procession-wise with great solemnity, un-
till they came to the market place, where the Virgins vied
some kinde of stately dauncing: after dauncing, they went to
the Temple of Iuno to sacrifice, and after sacrifice, solemnized
a great feast in memory of Iunos byrth.

Apuleius de
aureo zino.

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The byrth of Minerua.

Quinquatria, **I**n like maner, vpon the Calendes of March, the feast of Minerua was celebrated in Mount Celio at Rome, wher the plaies called Quinquatria were sumptuously solemnized, continuing five daies: at what time they presented Minerua with presents and rewardes: On the which day, the yoong knyghtes and lusty youtches of Rome, entred in armes on hors bache and on foote into Martius field, to honour Mineruas nativitie with seats of Armes.

This feast was in Athens solemnized by the name of Panathenaea, their Poets, Orators & Musitians contended for victories on the day of Pallas byrth, as they did in the games called Scenici: The prize and reward of the Victor, was to weare a long precious garment called Palladium, wrought over with golde, and to weare a crowne of Laurell, and to sit in the chaire of Pallas.

Of the birth of Ceres.

Julos. **T**he byrth of Ceres is solemnely celebrated with a roiall feast called Cerealia, with all games thereunto belonging with hymnes and songes named Julos.

Of the birth of Venus.

The feast Adonias oris. **T**he nativity of Venus is kept in memorie among the Grecians and the Romanes; that yearly vpon the very day of Venus byrth, the feast Adonia is celebrated. The songes Eroticos, with musike and myrth round about her Altar

of Triumphes.

A cleare in procession-wise, al crowned with Myrtle, dauncing,
feasting, and sacrificing to honor Venus: may we not then say,
O Dea certa nostra, and after sing of Eliza.

Howe pale in Ida Pallas plead, how fond craud Juno doome,
how vaine had Venus Paris prest, had then **E L I Z A** come,
Discend Calysto should from Skie, stie skies should Hebe fro,
Urania should from skies depart, there should **E L I Z A** goe.

Homers Birth,

So Homers day was obserued, that vpon the day of his
byrth they coyned money in Chios with Homers image
and his name witten about the image, so that when he
died, seauen cities of Asia contended for his funerall.

Smyrna, Athens, Rhodes, &c,

Epicurus birth,

Epicurus Schollers on the twentith day of every mo-
neth celebrayted a great feast, called Ichada, in remem-
brance of their maisters byrth: for vpon that day they Ichada,
carie their Maisters Image to this feast, and lay it
in a chaire, crowned with Laurell and trimmed with chames
and Jewels, with great solempnitie, and with sacrifice to the
Goddes for Epicurus byrth.

Before Rome had growen to any greatnessse, the firste
Kinges triumphed on foote into the citie, as Romulus,
who, though he triumphed ouer king Acron, whome he
slew in a combat challenged, yet he caried vpon his shoul-
ders the rich spoiles of the same King, being set in order vpon
a yoong greene Oke, as Trophees of Triumphes. So did
Cor. Collus, who slew fighting in field hand to hand, To-
lumnius, Generall of the Tuscans; and so did Marcellus, who
like

The Triplicite

Britomarus. Likewise slew with his owne hand Britomarus, King of the olde Gaules, before they were called Frenchmen: This honor hapned to none of the Romans beside, for Rome yet was scant heard of: but in continuance of time their triumphes grew vnto such a pompe, that some were caried in triumphant chariots drawen with huge Elephants, as Pompey the great in his triumphes ouer Africa: Iulius Cæsar in his triumphes ouer the Frenchmen. Some were caried with their triumphant Chariot, drawen with tamed Lions: others drawne with strong tamed Harts, as Aurelian: others drawen with great Tygers, as Heliogabalus: others drawen with monstrous Mares, Hermaphrodits, and others drawn with huge large dogges: so that the Romans far excelled all Kingdoms in their triumphes, especially in the time of their last Dictators and Consuls before their Emperours time: for Pompey the great in his three triumphes ouer Africa, Asia and Europe, caried captives 339. Kinges children, princes, peeres & noble men as prisoners, to stand pledges in Rome: among this number, he brought Aristobulus, king of Judea, and Tigranes, King of Armenia, five sonnes and two daughters of King Mithridates.

Others brought in their triumphs the Images and Statues of the kinges which were slaine, or otherwise died before they could be taken Captives, as Lucullus brought the Statue or picture of Mithridates, set out and painted very lively Ensignes.

Scipio caried in his triumph at Carthage, the image of Asdrubal, Hanibals brother.

So Augustus brought the image of Cleopatra to Rome in his triumph, after she slewe her selfe to beare company with her friend Marcus Antonius.

Others brought in their triumphes Kinges aline, as Iulius Cæsar brought King Iuba and his son, with all their treasures of Mauritania in great triumphes and pompe into Rome.

Iuba King of Mauritania.
Iugurth K of Numidia.

Marius, brought in his triumph Iugurth with al spoiles & wealth

of Triumphes.

Wealth of Numidia, with all the solemnity that could be.

Paulus Emilius triumphed ouer Perseus, king of Macedonia and his children, whom he conquered and brought captives and prisoners into Rome.

Others brought in their triumphes, with all pompe and solemnite, crowned with Laurell and with Olive garlands the formes, likenes and pictures of mountaines, hilles, woods, cities townes, riuers, scituated in those regions whom they conquered.

Lu. Cornelius Scipio after he had put Antiochus the great to flight, he caried in his triumph into Rome, the likenes and form of 130 Cities and townes which he conquered in Asia, and therfore was surnamed Asiaticus.

Lu. Silla in like maner caried all the Cities of Greece, set out very lively on large Ensignes, and painted brauely on banners and flagges.

So did Marcellus carry the picture of the citie Siracusia in his triumph, set out on long Tables.

So did Cæsar carie the likenesse and forme of the Riuver Nilus, and the riuer of Rien in long Tables painted, with the Pictures of Scipio and Cato: So that nothing escaped the Romaines in their triumphs, for the greatness of the Empire grew such: But all these triumphes of Alexander, of Cæsar, and of others were gotten with blood, and after lost with blood: therfore sing we of Eliza, the prince of peace.

Rue Rome in Nœnian verse thy losse,

Sing Greece your Ialemon song:

Cease Persia your Theogonian Odes,

Sing we E l i z a long,

The triumph of Alexander the great ouer Darius, king of Persia was such, that from Arbela vnto the great citie of Babylon, the waies were so spred with all kind of flowers, and sweet spices: on the one side of the way were Altars thick builded of siluer, golde, and precious stones, wher the Persian

Alex. lib. 6.
Cap. 6

Scipio Asiati-
cus.

The Triplicite

The greatness
of Alexand.
triumphes.

Pyramides &
Obelisks are
Egyptian tri-
umphes.

Magis stood in their Persean weedes with all the glorie and pompe that could be devised to doo sacrifice to the Goddes, singing their songs Theogonia, with sacred verses & hymnes in praise of the Conqueror: On the other side of the way, were such sumptuous tables, full of wine, set vp with fine cheare to solace the wearie souldiers, euery able haung his banquet equall to the greatnessse of the victory: Alexander made his triumph into Babylon this way, with his Tygers, Elephants & Camels, with a world of triumphs after him: his souldiers alcrowned with Laurel, & with Epinician songs in the praise of the Gods and the Conquerour, in such sorte, that insin it were to set downe in particulars the pompe of that triumph, how Darius wife, his daughters, his Nobles, his treasures: In fine, the glorie & greatness of Persea was led in that triumph, whereby was Alexander flattered by the Magis of Persea, and the priestes of Amon calling him the sonne of Iupiter.

After he had triumphed with pompe and great solemnitie into Babylon, he maried ninety of the Macedonian Peeres unto so many Persean Ladies: and Alexander himselfe maried Statira, daughter to king Darius. This feast continued nine daies with all the royalty and magnificence of the world.

I wil omit his triumph ouer Poros, king of India, which seemed equall, or rather greater, than any his other Triumphes in Greece. In Macedonia were Pillars and Arches triumphant made, and set vp as monuments and Treasures of triumphes, as the Egyptians had their Obelisks & Pyramides triumphant, as the onely ornaments and remembrance of their kinges.

Ludi votiui

The Romane Emperours were woont, byon the eyght of August to celebreate festiuall games with all pompe and shewes: in which feast Ludi Votiuui were solemnly plaied: which continued as many daies, as the Emperour, reaigned yeares in the Empire: for the number of the daies in Votiuui ludis shoulde answere the number of the yeares of the Emperors

of Triumphes.

Emperors raigne. So Adrianus honoured the first day of his adoption into the Empire, by his Uncle Traiane, with the plaies Ludi votivi, as he celebrated the feast of his nativity with the games called ludi Nataliti, for these three daies: the birth day, the imperiall day, and the dieng day were euerie where with great honour and pompe solemnised: for the Romans mused nothing more than one to excel another in pompe and in solemnity of triumphes: as Galienus had an hundred white faire Oxen with their hornes gilded, and their backes couered with all kinde of changeable silke, ten Elephants, with other wilde beastes: to the number of 200. straunge Par-geants, & diuers games and plaies, some representing the maner and forme of Cyclops, some of Satyrs and Faunes: others trampling and dauncing, and fencing before the triumphant Chariot: Women and maides carieng torches, lampes and al kind of lightes to celebrate the feast Hecatombaon, & after to play the games Circenses, in memory of his nativity.

Gallican

The Emperour Probus, among other solemnitie and pompe of triumphes, caused his souldiers to plucke vp yong greene trees by the Rootes, and set them so thicke rounde about the place Circus maximus, that it seemed rather like a Probus tri-
umphes.
great parke, or a greene forrest (than a Theater to play on) wherein were a thousand wilde Boares, a thousand Hartes, a thousande Deares, a thousand wilde Goates, & a thousand Estriges.

The next day were brought an hundred terrible Lions, three hundred Leopards, brought out of Siria & Libia, three hundred mightie hugh Beares, an hundred Lionesses, with many other wild beastes: at what time they vsed hunting with all kind of weapons and darteres, with all deuices and pollices for the killing of those beastes.

Alex.lib.6.
Cap 6.

In like sort Aurelianu triumphed ouer king Odenatus and ouer Zenobia, Queene of Palmyria, the pompe whereof was such, that three triumphant imperiall chariots, one of siluer, the second chariot all of golde, the third, all of precious stones, in the which Queene Zenobia was carried, a Queene

The Triplicite

Aurelianu
s triumph.

of passing vertues and singular learning. In this triumph, the Emperour Aurelianu followed in the fourth chariot, which was drawen with eight faire strong Harts.

In this triumph were Elephantes, Tygers, Alces, Camels, Leopardes, beside infinite number of wilde and tame beasts.

In the triumph of Seuerus were four hundred wilde beasts and thre hundred tame beastes, in all seuen hundred wilde & tame beastes let loose in the Amphitheators in Rome: as Lions, Panthers, Elephants, and Beares, wilde Asses, wilde Oren, and wilde Beares, which after long, terrible and dangerous fight, were slaine by politicke stratagems, and the feast ther eof was celebrated for seuen daies, an hundred beastes every day consumed in feasts, with all solemnity pomp, magnificence and glorie.

Titus tri-
umph.

Titus celebrated two feastes: one in memorie of his father Vespasianus, in Beritto, a citie in Siria, and the other in remembraunce of his brother Domitianus nativity in Cæsarea: Who after great games and royltie, caused diuers Jewes, taken Captiue at the sacking of Hierusalem, to fight with terrible wilde beastes, and so to be devoured.

And so of the rest of the Romans triumphes, which were in number 320. from Romulus, the first triumphant King, unto Probus, the last triumphant Emperour: which continued 260 Olympiads, so long the Romans state continued.

The Romans triumphed but 320 in 1200. yeares: O ten times more happye England, sithens her Maiestie was crowned Queene vntill this day, 20295 triumphes of Duation without blood, whiche neither Romanes, Grecians, Persians could never boast of, for their triumphes were bloody: & therfore, blesse we her birth, and say,

Here Ioue Pandora staid in state, here Mars Pamphila stal'd,
Here Phœbus points Pansophias seat, diuine Eliza cald:
With Olivues deet, with Palme attyr'd, with Laurell crown'd is she,
With Myrtle branch triumphant like, a prince of Peace to be.

Of

of Triumphes.

Of the byrth of Mahomer.

The nativity of Mahomet, which was vpon Friday, is vnto this day among the Saracens solemnly celebra-
ted with diuers ceremonies and sacrifices in remem-
brance of his byrth, every Fryday through the yeare,
but specially vpon good Fryday, in contempt of our Sauour
Christ, the Saracens haue such a royall feast, that the char-
ges of that one dayes feast far surmounteth all the other 51.
feastes. The Arrabians honour the nativity of their Maho-
met so much, that they begin the yeare, and make their com-
putation of time from the byrthday of Mahomet by the name
of this word Hegyra, as the Hispaniards were woont of long
time after they were subdued by the Romaines, to number
their yeares from Augustus Cæsars raigne, by these four
letters, A, er, a: which is, Annus erat Augusti. If these in-
fidels and Paganes obserue a memoriall for the nativities of
their kings and princes throughout the whole wold: as,

In Persea, the byrth of Cyrus vpon the 16. day of the mo-
neth Lois.

In Macedonia the nativity of Alexander the great, vpon
the Ide of Februarie.

August

And in Rome the nativity of Romulus vpon the 21. of Sept.

In like sorte, the nativity of Iu. Cæsar vpon the 4. Ide of July.

The nativity of Nerua vpon the 4. Calend of Decemb.

The nativity of Adrian vpon the 6. Calend of Nouemb.

Of Antonius pius vpon the first of Aprill.

Of Gordianus vpon the 13. of Januari.

Of Constantine the great, vpon the 4. Calend of February.

And so of Traiane, Vespasian, and others, whose nativities
were with great honor obserued, and with great dignitie of
triumphes, feastes, sacrifices, games and plaiers, with all pompe
and glorie in remembrance of good kings nativities, solemp-
nized: For Beata respub. cui pinceps Philosophus.

If all the kingdomes of the world in their feast Natalitia

The Triplicite

The varietie
of triumphes

Isthmia,

Natalitia.

Saturnalia.

Sigillaria.

Lupercalia.

Bacchanalia.

The names of Menades Bacchæ, Satyri, &c. al crowned with Iuy garlands

Bacchus priests and with Iuy Speares in their handes, singing the song of

in memorie of the most happy state of a good King vsed al kinde
of strange inuentions to magnifie their kings: The Egyptians in their Pyramides & Obeliskes: The Grecians in their triumphant Arches and Pillars: the Persians with feastes & bankets, solemnized the nativitie of their kings, and the Ro-
mans excelled with sundry pompes of triumphes to set foorth
the dignities of their kings, Dictators, and Consuls. Others
in the sacred wood Aricinum, do sacrifice to Diana with their
pompe of Peplon, &c. Beside such magnificent and trium-
phant games and plaies to set foorth the dignities of the feast
Natalitia in memory of good princes nativitie. As, at Athens
Magna Panathenæa, first instituted by Erichthonius to ho-
nour Minerua every fift year. In like maner as the games of
Olympia was by Hercules, celebratzed to honor Jupiter, or
Isthmia was by Theseus made to honour Neptune: So
in Rome the great plaies and games, called Ludi triumpha-
les: Ludi Natalitiæ were onely to that effect inuented, to mag-
nifie good princes, and to record their worthinesse with feastes,
triumphes and plaies in memory of their nativitie. For at
this feast of Natalitia, the common people assembled together
with sweete flowers, greene hearebes: some made them booths
with oken boughes, and some tents, couerted with long reedes
with great banquets, and much mirth, to honour the nativi-
ties of kinges. The Romaine Shepheards dressed vpon that
day their sheep-folde with greene rushes, sweet flowers with
branches and boughes: they, their wifes and families with
nosegayes and garlands, with bagpipes and fiddles celebrazed
their feast Palilia at the byrth of any king, Dictator or Con-
sull of Rome.

In other places they celebratzed the games Saturnalia in
December: their games Sigillaria in January: the games
Lupercalia in February. But in Athens their Bacchanalia
is solemnized in November: where the Ministers & priestes
of Bacchus and Diana, by the names of Mimalloenes, Sileni,
Di-

of Triumphes.

Dithirambos, dancing Enoplia with the pompe of Peplent honour Bacchus. But our Bacchanalia in England is other wise in November than in Athens: wherefore, we may Cantare Pax, and say, lo, for our Eliza: *fol.*

With Graces three, with Muses nine,
with Sibils ten can she.
With three the fourth, with nine the tenth,
With ten the eleventh be.

The nativity of our Sau- our Christ.

The nativitie of our Sauour Christ seemed so simple, his life so poore, and his death so ignominious, that hee was a stumbling blocke to the Jewes, and a laughing stocke to the Gentiles: they so thought, for that he was borne in Bethelем a little village in Iudea, and that hee liued and was conuersant among simple people, without pomp and glorie, and that he died the death of the crosse with reproch and shame: supposing him to bee a Carpenters sonne, but they were deceived, his byrth was most gloriouſ, the appearing of the Starre prooued it, the descending of Angels singing Gloria in excelsis, did manifest it, the comming of Magi from the East, did confirme it: his life was most imperiaſ, commanding water into wine, the blind to see, the lame to go, the ſick to health, and the dead to rise. His death was moſte triumphant: with the ſong of Hosanna he vanquished devils, subdued hell, and conquered the world, and ſaid, Couſumatum eſt. Therefore his nativitie is to be ſolemnyzed of all Chilli-ans, his life to be worshipped, and death to bee glorified with Alleluiah, Osanna, and Gloria in excelsis, ſongs triumphant and fit for Iesuſ Christ our ſaviour,

The Triplicite
Of the happy nativitie of
our gracious Queene Elizabeth.

WHAT shall we write further of triumphs and of nativities: But our day began the seventh of September, the most happy and blessed day of Queene Elizas nativitie, of whome wee haue triumphed 20295 daies, euery day being a triumphant day, sithence her Maiesties byrth unto this present time.

With whom, neither Romulus, though cannibaled, and after called God Quirinus: neither Cyrus, though named the Great King: neither Xerxes, called Titan: neither Alexander the great, though called the son of Jupiter: neither Cæsar though called perpetual Dictator. In fine, neither Assur, nor Pharaor: neither Jew or Gentle can with their Triumphs and pomp of nativities, match Elizas byrth. The reason is plaine, because her God is the God of Abraham, in whose seed the children of God possesse eternity, and for whose sake, we in England enjoy peace and quietnes.

Thus endeth the feastes Natalitia, concerning
the Nativities of kinges and princes.

O*t*

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of Triumphes.

Of the ancient order & ma-

ner of the inaugurations & coronations of diuers Emperors, Kings, Princes & high Priests: with their seueral ceremonies & solemnities: and first, of the sacred anointing of Aaron the high Priest, by Moses: of his glorious garments of consecration, sacrifice, and sacred anointing of the high priest, to be obserued in Israell for euer.

After that the Tabernacle was made, which was long before the Temple, God commaunded Moses to call Aaron, & first, before he should bee anointed high Priest, to make such sumptuous and glorious garments, as the excellency of his calling might bee knownen, and the dignitie of his Office present the Maiesty of the highest. Hence al the annointed christian kings of the wold tooke their platforme, as an example to be followed in the inauguration, anointing, and crowning, by God warranted, and by his spirit particularly set down to Moses: all the cunning and skilfull workmen in Iudea were appointed to make Aarons holy garments: which were these,

Aarons anointing.

- | | | |
|------------------------|---|-------------------|
| 1 A Robe, | { | 5 A Myter. |
| 2 An Ephod. | | 6 A Gyrdle. |
| 3 An embrodered Coate. | | 7 An holy crowne. |
| 4 A breast Plate. | | |

These were called holy garments, and be consecrated before the high Priest shoulde bee anointed.

First, a breast plate and an Ephod, and vpon the Ephod two Daix stones, on the which were grauen the 12. Tribes of Israell, sic vpon the one, and sic vpon the other, which was

The Triplicite

Made of pure golde, blew silke and purple Scarlet, and fine twined linnen of imbrodered woyke.

Then had the high Priest an embrodered coate, wrought very curiously, and a curious robe wrought vnto the grounde, vpon whose skirtes were Pomgranets in golde wrought with purple silke and scarlet.

Then did Moses set a Miter vpon Aarons head, and vpon the Miter a plate made of pure golde, called the holy crown, on which was written this sentence, Holiness vnto the Lord.

For the high Priest could not giue sentence without that on his breast, vpon the which were written these wordes, Vrim and Thummim.

A breastplate of Judgment with the like work as the Ephod was, and made foure square, on the which were set foure rowes of stones, in this sort.

The 1. rowe. as. stones.	A Rubie	A Turkey.
	A Topaze.	An Achate.
	A Carbuncle.	An Hematite.
The 2. rowe.	An Emerald.	a Chrysolite.
	A Saphir.	An Onyx.
	A Diamond.	A Jasper.

These 12. stones, according to the names of the 12. Tribes of Israell were wrought with gold, and set in embosment.

After these holy Garments were made, the high Priest was brought vnto the doore of the Tabernacle, which was couered with blew silke, purple and scarlet, twined & wrought with needle work vner, and there he was anointed, to be high priest & his posterity after him, putting on his coat first, & after the coat, the tunicle of the Ephod, then the Ephod it self, then the breast plate after he had put on a Miter vpon his head, & vpon the Miter an holy crowne, and then was the high Priest anointed with the holie oile, and his Garmentes hallowed with sprinkling of the oile vpon them, and these holy garmentes were reserved for the successor of the high Priest, to be therin annoyn.

of Triumphes.

Anointed, and to minister in the holy place, for the sacrifices
and Solemne ceremonies which were commanded to be done
at the consecration of the Priest.

¶ Of the sacred anointing of
the kinges of Israell.

The anointing of the first king of Israel, was by Samuel
the Prophet, who was commanded to anoint Saule, the
first king of the world that was anointed: he poured oyle
vpon his head, he kissed him, and said, the Lord hath anointed
thee King ouer his inheritance: and the people shooed, & saide,
God save the King: at this time began first the use of oyle in
anointing of Kings: After this maner were Saule & Dauid
anointed Kinges of Israell, and after Dauid, his sonne Sa-
lomon.

Saule annoi-
ted k. of Israel

The order and ceremonies, were to ride vpon the Kinges
beast, and to sit vpon the kings thron, where the Prophet
(being called the Seer) poured the oyle vpon his head, to signi-
fie the gift of the holy Ghost: then the Prophet kissed the king
vpon the cheeke, and turned his face to the people, and said,
God save the King: Then they sounded the trumpets, and
brought him to his dinner with all myght and musick. Thus
were Saule and Dauid anointed by Samuel, and after them
Salomon anointed king.

Of the maner and order of the inauguration and the making of the kinges of Rome.

It was not lawfull by the Law of Romulus, to elect any
king in Rome, without diuination, which during the first
kinges in Rome continued at the election of any King in
Rome

The Triplicite

Rome before the Consuls time, at what time the Soothsay-
ers should ascend vp to the top of an hil, or clyme vp to an high
tower, where the Soothsaier sat vpon a stonye with his face to-
wards the South, with his Auguring staffe called Lituus in
his left hand, with the which he denide, and marked out the
quarters of the heauen, the fourre coastes of the South vpon
the right hand, and the North vpon the left: having done sa-
crifice, and offered oblations with sacred bowes made, he laide
his hande vpon the new elected kinges head, he auing vp the o-
ther hand vnto heauen, looking as far as he could to the south,
praieth in this sort vnto the Gods. Iupiter Pater, si fas est,
Numam Pom, cuius ego caput teneo, regem Romæ esse,
vti nobis signa certa ac clara sint inter eos fines quos feci:
He earnestly looking into the South partes, either for ligh-
tening or thundering, or some flieng of birdes or some strange
motion of stars, at the sight of which thinges, the Soothsaier
openly pronounceth him to be king elected by the Goddes, if
no signe had appeared, yet one ex Collegio Augurorum,
standing vpon the left hand of the Soothsaier should openly
pronounce him king lawfully elected, and appointed by the
consent of Iupiter and Mars, which wer the two chiese Gods,
to whom the old Romans sacrificed: Then the king shoulde
be brought into the company of the sacred Priests called Fla-
mines, and Feciales: there the high Byshop, called Pontifex
maximus should bring him ad Forum, to the Market place,
ministring vnto the king his oath.

The oath of
the Kings of
Rome.

- 1 Vt teneret sacra Deorum piè & syncerè,
- 2 Vt Iura sanciret patriæ cum cura & industria,
- 3 Vt urbem Romā defenderet cōstantia & fortitudine
- 4 Vt Populum tueretur cum studio & prudentia,
- 5 Vt debitum honorem & obsequium Pontifici max-
to the Priests, Flamines and Feciales.

Then the Priests Flamines, brought him in a coate of
Purple in graine, and vpon that, a long robe of purple colour,
which Romulus appointed to set forth the maiesty of a king,
with twelue Serieats carrieng Spaces before him, and twelue

Typ.

of Triumphes.

Cypitaines before the Serjeants, to make roome, and to keep
the people backe : three hundred of the kinges guarde called
Celeres, and an hundred Senators attending vpon the newe
King to Iupiters Temple, to offer sacrifice, and from Iupiters
Temple after sacrifice, to his Pallace, to mount Palatine.

Of the order of the inaugu- ration and Coronation of the kings of Persea.

In Persea after great King Cyrus death , for so were the
kings of Persea called, Great kinges : his Successors vled
Cyrus orders, with the like ceremonies as was solemniz-
ed at the inauguration of King Cyrus: for then there was
no anointing of any king in the whole world but of the kings
of Israell : other nations vled such ceremonies as their coun-
tries obserued in their electing of Kings.

In some countries they made choise of the most likeliest
man in sight, as among the Ethiopians.

Among the Meades, he that excelled in comeliness and cal-
nessle of person and strength of body, should be elected king.

In Libia , he that was most swift in running should bee
King.

In Persea, then a Kingdome vnder the Meades, vntil Cy-
rus time, whose greatness grew such, as he became the onely
Monarch by whome all the East kingdomes were subdued :
his successors, the great Kings of Persea were with these cere-
monies made kings. They shold sit in Cyrus chaire, they shold
put on those garmentes that Cyrus first ware , which were
kept as monuments and reliques for the Kinges of Persea.
The new King sitting so in Cyrus chaire, threc of the grea-
test Peeres in Persea brought vnto him threc dishes , in the
one were fwe drie Figgges : in the second a litle Turpen-
tine : the third Milke. These ceremonies being finished, af-
ter that the new King had eaten of the drie figges , and had

The inaugu-
tions of the
kings of Per-
sea from Cy-
rus time.

The Triplicite

The ceremonie at the inauguration of the kings of Persia. tasted of the Turpentine, and dranke of the milke, he rose from Cyrus chaire, and was thence brought unto the next hill: for the Perseans had no Temples, nor Altars there. After supplications done, they sacrificed unto the Sunne, whose Temple (say they) is the whole worlde. Thence the King is brought to Persepolis, where the newe King againe putteth on the twelue sundrie robes of Cyrus one after another by severall ceremonies to be done; while they doo sacrifice unto the whole hoste of heauen, the Sunne, the Moone and the Starres, whome the Perseans call in one name Iupiter.

Tiara.

Magi.

Augurers

Magi there having Tiara on their heades, and crowned with Myrtle, sang their sacred songes Theogonia, while the newe King is putting on of these twelue robes.

After this, the King went to Cyrus chaire, and read the lawes of Persia: for as the old Kings of Rome were only by the devination of the Augurers made kings: and instructed in their kingdoms, so the kings of Persia were by their Magi instructed in their sacrifice, & taught in their religion, without whom neither was it lawful to the Romanes to doo sacrifice without their Augurer stood by, or to the Perseans without their Magi being in place.

Of the ancient order & manner of the inauguration and coronation of the Emperours of Rome.

I The first emperors of Rome were not crowned. Romane Empire:

The Romanes in the latter time, were woont at the Coronation of their Emperors, to haue three several crowns, the first of siluer, which was kept in Aquisgrane, a city in Germany. There be many, this crown belonged to the states of Germany, where longed to the the late Cæsars were by consent of the whole peeres of Germany crowned first. The 2. was Iron, which was kept in Milaine, a citie in Italy, where likewise hee shoulde bee crowned with that Iron crowne, which belonged to the kingdome of Longabarre. The third crowne was the imperial Diadem

of

of Triumphes.

of the Romane Empire, kept by the Popes of Rome, and before the Popes, by the Bishops of Rome, which continued after Christ 600, yeares and od: Two dayes before the Emperour should be crowned with the third and last Diadem, he should come unto the Chappel of the Emperours pallace, the Bishop (after sacrifice and service done) should annoint the Emperour, having on his head the Iron Crowne of Longobard, where before he was crowned.

Now before him was brought by a Marquelle, a golden scepter, and by a Duke a sword of gold: the 3. a sphear of gold with a crosse, full of precious stones: the 4. the imperiall Diadem of the Romans: From thence the Emperor was brought to Vaticanum by a Cardinal, where, after hee had read many Roman ceremonies and customes ex libris Pontificis before Cæsar, he held him a booke, whereon the Emperour should sware to defend & maintain the Pontifical dignity of Rome. From thence two other Cardinals shuld lead the Emperour into S. Gregories chappel, where he shuld wear the imperial robe, with certain weeds & robes of rich garnets of Dalmatia sozthat time appointed: ther also certain ceremonies wer read to hym, concerning his care & diligēce in the administration of the Romane Empire. Omitting the particular celebration of sundry ceremonies, he was with the holy oile annointed vpon his shoulders, & vpon his right arme by the ancient Cardinall, and after, by the Bishop of Rome stald in his imperiall seat, where the Pope deluereth unto him a golden scepter, signifying thereby he shoud godly rule his people: after, he deliuered him a naked sword to persecute the enemies of Christ: thirdly, a golden apple: & fourthly, a Crowne, called rather Tiara, for few Emperors of Rome vsed to be crowned at their inauguration at their first comming to the Empire.

These were Insignia Romani imperii: the Emperor after these ceremonies being thus furnished, kneeling downe with great reverēce kisst the popes foot, & toke his seat vpo the left hand of the Pope, which was very richly appointed, and then was called Emperour: then the Bishop and the Emperour

The ceremonie
ies at the
coronation
of the Empe-
rors of Rome

The orders of
the coronatio

The Triplicite

receiued both the Communion and after, the Trompettes sounded, the belles rang, the people shouted, they brought the Pope vnto his horse, the Emperour standing on the lefe side of the Popes horse, gaue the syrrup to the Popes foot, and then (the Emperour mounted on horse) tooke still the lefe hand of the Pope, before whome were caried thre Ensignes. The first was the Enigne of the Church of Rome: the second was the Popes peculiar Enigne. The third, was the Emperors. Thus briefly was the maner and order at the coronation of the Emperour Charles the first, the onely Emperour of Rome since the time of Charles the great.

Of the Coronation and an-

ointing of the late kinges of Rome: in

this sort,

The king that shold bee elected King of the Romians, was apparelled in a robe of Red silke, straight gyrded about him, vpon the which he ware another Italicall gowne, his cloake was wrought with golde ouer, and his hat in like sorte, as the seuen Electors hastes of Germany were: in this apparel he is brought vnder a canapie, whosome of the kings peeres did cary ouer the kings head into the temple. The Electors do carie the imperial Ensignes before the King, whch were before, at the coronation of Emperours, a golden Apple, a type of the whole world, whch Countie Palatine, one of the Electors, carrieth on the right hande before the King: The Scepter was caried on the lefe hand before him by him that is Elector in Brandenburge: The Sword is caried in the middle before the King by the Duke of Saxony: and the King himselfe led between two Bishops.

There, after the King was placed in his seate, and the rest of the States and Peeres of Germanie, with forraigne Ambassadours being likewise placed, some prayers and ceremonies

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mies ended, and they brought unto the Altar betweene four
Byshops, the Bishop of Treuirc, the Byshop of Vnizieburg^s
on the right hand, the Byshop of Collen and the Byshop of
Spire vpon the left hand of the king, the Archbishop of Mo-
guntia solemnizing the sacred service at the Altar, which was
also to anoint him king.

Before the Altar the King kneeled, being demanded pub-
liquely by the Archbyshop, whether he would obserue the chri-
stian faith, defend the Church of Rome, administer justice un-
to the people, augment and increase the Roman Empire, pro-
tect widowes, Orphanes and the poore: And last of all, whe-
thee he would yeeld due reverence and obedience to the By-
shop of Rome: To these demandes the king affirmatiuely an-
swered, that he would. Then after some praiers done, the
Archbyshop annointed the former part of his head & his shoul-
ders, also his breast, his right arme, and the palme of his right
hand. After, the County Pallatine, with these four before na-
med Bishops, leadeth him into a secrete place, where the king
putteh on certaine hallowed Garments, which Charles the
great was woont to weare at his coronation.

From thence the King againe was lead vnto the Altar,
where the Archbyshop of Moguntia deliuered vnto his hande
a naked sword, with some ceremonies and words in commen-
ding the regall seat and kingdome of Italy into his hand, the Sigon. lib. 4.
king put the sword into the sheath, and the Elector of Saxonia Cap. 14.
lay the sword on the kinges side. After, the Archbyshop did
put a Ring on his finger, and laied a cloake vppon him, which
were for the coronation of the kinges of Rome, by Charles
the great appointed 700. yeares past and more. Then was the
king brought and stalde in Charles the great his seat, as a ful
possession of the kingdome: where then the Scepter and the
Apple were delinered vnto him: and the Crowne was put on
his head: then the Archbishop pronounced him King of Rome,
commending the king vnto the people, and committing the
people vnto the King, at what time the Trompets sounded,
and all kind of myrth and melody solemnized, which I omit

The inaugu-
ration of the
latter Kinges
of Rome.

The Triplicite

to write. In this order was Maximilian crowned King
of Rome.
Cico.lib.4.
Cap.24.

Of the election of the Em-

perours and of the kings of Germany.

September.

The election of the late Kings of Rome are in this sort, the seuen Princes Electors called Septenviri meete early, about six of the clocke in Romanæo, there they consult vntill nine: from thence they goe in solemnite

The maner & order into S. Bartholomewes. First goeth before the Arch-order at the byshop of Moguntia and the Byshop of Trewire: Next went election of the late kings of Rome and the King of Bohemia: Then last went County Pallatine, the Elector of Saxon, & the Elector of Brandenburg, and so in order sate in the Church: and after some prayers done, they came from their seats with great pompe and solemnity vnto the Altar: where every one of the seuen princes Electors take there a solemnpe oach one after another, in these wordes.

I doo sweare vpon this Euangelist before me, that with al my faith which I owe unto God, my diligence and care which I owe unto the Empire, without reward, or hope of greater honour that I will choose with all faith and trueth, a iust and a fit man for the Kingdoome of Rome, as much as in mee lieth.

The oath of the Electors in choosing both kings & Emperors of Rome.

After this oath is ministred vnto the seuen Princes Electors severally one after another, they return into their seats: then they sing most solemnly with Organes, Shalmes and other musickle, Veni Creator.

After this, they withdraw themselves into the Councel house, where they lay half an hower (the doore lockt vpon them) they call the chiche Peeres of Germany vnto their Councell house, as Messengers vnto the Emperour, to signifie their election, and to desire the Emperour in name of the Electors of

of Triumphes.

of his good will herein, and if his Maicsty would vouchsafe to come to the Churche of Saint Bartholomewes at Frankford, a place as Westminster is in England, or S. Dennis in France.

If the Emperour come, he is received by the Archbyshop of Moguntia and the Duke of Bauaria, and the rest of the Electors meete him at the Churche doore according to their custome, and there with solemnitie and pompe, they bring him into the Councell house in his imperial robe, and his Viadem on his head to accept of this election: and from thence (after the election is signified vnto him by the Archbisshop of Moguntia) in order they come soorth into the churche: the Emperour vnto his imperiall seate: the new elected King lead betweene the aforesaid fourte Bishops vnto the Altar, according to the wonted rites and ceremonies of their elections, they set the King, and there he is crowned King by the Electors.

Te Deum &c. is sung, then the trumpets, belles, gunnes, and all kind of sounding is there, and after al this is done, they lead the King vnto his roiall seate, prouided in the middest of the Churche, and there proclaimed King of the Romanes, and heire of Augustus.

Thus shorly haue I laide downe the maner of the election of the latter kinges of Rome.

They haue their severall ceremonies in crowning of their Kinges and Emperours: In Aquisgrane with siluer: In Millaine with Iron, and in Rome, with a Crowne of gold: For these three Crownes belonged proper to the Empire of Rome.

Kings of
Rome heires
of Augustus,

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OF

The Triplicite Of the maner and forme of the inauguration & anointing of the kings of France at their coronations with al other ancient ce- remonies and solemnities.

For the inauguration and anointing of the Kinges of France; First, a regall thron is made in the body of the Church at S. Denis, the night before the king of France is crowned, the keies and custody of the Church is committed to the kinges guard: the King that night entred into the church very devoutly to pray, & there contyneth a while: in the morning the kings watch with his guard, lock all the doores of the church: morning prayers being ended, the King with al his barons, nobles & peers, with al archbisshops & Bisshops early in the morning come to the church, wher the archbishop of Rhemes doth most richly attire himselfe to celebrate seruice. In the meane time, the Abbot and the Monkes of Rhemes bring Ampullam to S. Dennis with great reverence, the Archbishop comming to the Altar in his Pontifical robes, and speakeþ to the king in this wise.

We request thee, and require thee, that thou defend the canonicall priuiledge of the Church committed to our charge, & that thou wilt obserue justice and the law of France, as that thou wilt keepe vs and saue vs, as a King ought in his Kingdome preserue and maintaine any that putteþ confidence vnto him, whether he be of the Cleargy, or of the Laiety: To this the King dooth promise, and voweth, that he will defend, maintaine, and keepe with all his power both the state of the Cleargie, and the Laiety, saieng, Promitto & iuro me uniuersum vestrum, legē & ius debitum Ecclesiæ servaturum.

This doth the king of France promise and sweare with a solempne oath before all the states of France: After the kings oath is ended, two Archb. take the king by the hand, and lead him before the high Altar, where he kneeleth vntill some certain songs and prayers be ended, Upon the Altar is set most solemynly

The charge
giuen to the
K. of France
at their coro-
nation.

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The King's
oath.

of Triumphes.

Simply the imperial Diadem of France, with another lesser crowne beside the regal sword in his scabberd: there are also laid upon the Altar a paire of golden spurs, a Scepter of pure gold, with a golden rod, springing forth (as it were) out of an I= The ancien^t monumēnts
nory hand: also a paire of hose, called Sandanali of purple coloꝝ
brought ouer cum floribus Lirinis of pure gold, a coat which
is called Dalmatica, and a regall cloake: these were ancient
monumentes and orders of France, instituted by Charles the
great, & left as reliques & monuments after him to his succeſſors, the kings of France. These ought the Abbat of S. Dennis
to bring to Rhemes from his owne Monastery, the K. standing
before the Altar, vnlaceth himselfe vnto his shirt, the great
Chamberlain of France receiueth at the Abbat of S. Dennis
the sandals, which the king weareth: After, the Duke of Bur-
gundy putteth the kings spurs on, and presency taketh them
off againe, then the Archbyshop girdeth the sword to the kings
side, and straight taketh it off, and draweth it out of the scab-
berd, and delitereth it into the kings hand: sateng Accipe gla-
dium tibi datum, quo possis repellere omnes inimicos san-
ctæ Ecclesiæ, regnum tibi commissum defendere. &c. Take
this sacred ſword which is deliuered vnto thee from aboue,
whereby thou maist reſift & banish all the enemies of God, and
the aduersaries of his Churche, defend the kingdome commit-
ted vnto thee. Then the Chorē ſang this Antheme, Confor-
tare, & esto virilis, & obserua legem domini Dei tui. &c. Be strong and coragious, and obſerue the lawes of thy Lord
God, that thou maist walke in his wacieſ and keepe his com-
mandements, as testimonies of his loue, and God shall streng-
then thee, and ſave thee wheresoeuer thou be.

The king taketh the ſword out of the Archbiſhopes hande
and deliuereſ it to the Conſtable of France to bee caried be-
fore the King, then the king is anointed with the holie and
moſt ſacred oile, which was brought by the Abbot of Rhemes,
but before that the K. is anointed, the Archbiſhop readeth 3.
hort collects for the grace & blessing of God, wherby the king
might the better gouerne his people with wiſedome & vertue.

The ancien^t monumēnts
at the corona-
tion of the
K. of France,

The words of
the cere-
monies.

The Triplicite

Then the King kneeling is ready for the holie oile, and by the Archbyshop is annointed in five places of his body. First, vpon his head, then vpon his brest, thirdly in the armeholes: fourthly, on his elbowes, and fiftly, and vpon both his shoulders, saieng these wordes at every severall anointing . Vno quo te oleo sanctificato,&c. I annoynthee with this sanctified Oile in the name of the Father. &c . and all the Bishops, and States say, Amen.

While the Archbyshop anointeth the King, they in the Choyce sang this Anthem. Sadoke the high priest, and Na.
The Anthem
at the annoyn
ting of the
King. than the prophet came to Salomon at Ierusalem , merilie saieng, God sau king Salomo for euer. Then the Archbishop reciteth a Collect, desiring God to annoynthee this King, as hee had annoynthee his Priestes, Prophetees, and his Martires, which ouely through faith subdued Kingdomes. &c.

When the Archbyshop had ended some prayers after the anointing of the King, and being lead vp againe by the Archbyshop and Bishops, the great Chamberlaine of France putteth vpon the King that rich garment , called Dalmaticus Cereleus, like a coate, and vpon that he putteth a most sumptuous Princely cloake, called Regale pallium. Then the Archbyshop deliuereþ vnto the King the ring , and putteth it vpon the middle finger of the right hand, saieng , Accipe anulum.&c, Take this ring in token of thy holy faith, the firmesse and soundnesse of the Kingdome , whereby thou art to vanquish thy enemies through triumphant power , banish all heresies, and to bring thy subiects to continue faithfull to God through Christ. Then the Archbyshop deliuereþ the Scepter in the Kings right hand, saieng also : Accipe Sceptrum in signum regalis potentie.&c. Take this Scepter of thy Kingdome,in token of regall power to gouerne the kingdome truly and faithfully and to protect the Church, and the people of God.

After the Ring and the Scepter are in this sort deliuered to the king, he putteth into the left hand of the King, the golden rod,in like maner saieng, Accipe Virgam virtutis

&

of Triumphes.

equitatis, &c. Take this rod of equitie and vertue, whereby thou maiest instruet the ignorant, and raise them that fall, to comfort the good men, and to feare the evill through him that is the rod of Iesse, the key of David, and the scepter of Israel.

After this, the Lord Chancelor of France (if he be in place present, if he be absent, the Archbyshop with all the Peeres of France, as wel of the Clergie, as of the Laity, doo solemnly bring the Royall Crowne of France from the Altar vnto the Archbyshop, who setteth it vpon the Kings head, all the States of France laieng their hands vpon the Diadem, and ther hold their hands, while the Archbisshop pronounceth these wordes, Deus coronet te Corona glorie, & honoris, & iusticie. &c God crowne thee with the crowne of glorie and honour, with the crowne of Justice and constaney, that thou by strong faith and fruities of good workes, maist come to the kingdome of glorie.

After that the King is crowned, the Archbyshop recypteth certaine short praieres, and at the end of euery praier, the Byshops, Peeres and the States say, Amen. When these praieres be ended, the Archbyshop turneth his face to the King, and saith, Stabilis esto, & retine statum. &c. Be strong and constant, and keepe thy state, which thou hast by succession from thy Father by the law of heritage.

These ceremonies being ended, the Archbyshop with the rest of the States, lead the King in most solempne and triumphant maner vnto a high thoane, made and provided purposely for the King, that he might be seene of all sittig in his chaire, where the Archbisshop that doth solemnize this coronation, committeth vnto the King and killeth him on the cheeke, laieng, Vixat Rex in eternum. Let the King live for euer. In like sort, the chiefest Peeres and states of Laity & Clergie vse the like ceremonies, and laieng the like wordes : the Gospell being read, the King standeth vp of his chaire, taketh off the Crowne from his head vntill the Gospell bee ended : Two chiese Archbyshops doo bring the Euangelist from the Altar vnto the King in his thoane, & there killeth the booke,

The Triplicity

and after is brought by the States to the Altar, to offer oblates
an seruice. &c. Being ended, the Archbisshop taketh the impe-
rial Diademi of the King, and those ceremoniall robes and
holie garmentes, provided for the coronation of any King
in France, and putteth on the Kinges head a lesser Crowne
With other princely rich apparel, and so the king is brought
into his pallace with all solenpne pompe and triumph: The
Ampulla, a sa Barons of France do bring Ampullam sanctam very hono-
red reliques, and I shall write to you The first day of May.

Ampulla, a sa Barons of France do bring Ampullam sanctam very hono-
red relique. rably attaine into Rhenes. These are the whole ceremonys

rably againe into Rhemes. There are the whole ceremonys at the coronation of the Kings of France, even from Charles the great his time, and by him first appointed, as a generall inauguration of all the kings of France.

Philippus, surnamed the Faire, being ready to die, called his eldest sonne, named Lewes Huttonus, whom he taught to heale the euil sicknesse, called Strumæ, instructed his son to use the words which at this day are vised, commendyngh chastity & honestnes of life to be a great cause in curing of this disease.

Of the inauguration & anointing of the kings of Hungaria at their coronation.

Vladislaus'

At the inauguration & coronation of the kings of Hungaria
al the peers & nobilitie of Hungaria and Bohemia are
present with al the pomp & solempnity that maybe thought
of, the which I wil not write, but onely of their ceremonies in
their coronation, so at the inauguration of Vladislaus, king of
Hungarie, vpon the eleuenth of the Kalends of Octob. he was
brought into Saint Maries Church , between two bishops.
Before the king 3. of the chiefeſt peers of Hungary caried,
one the Diadem, the 2. caried the royal Scepter, and the 3. ca-
ried the golden Aple, which is (as I ſaid before) a rype'or figure
of the world: before the Diadem , the scepter & the Aple were
caried by two bishops, two other royall Ensignes belonging to
cheſe ceremonies, a ſiluer crosse by the Prior of Laurena , and
a golden Pat by the Bishop of Syrmia, before theſe again wer-
caried

of Triumphes.

caried two swords, the one naked, the other in a golden scab-
ber: before these was the kings banner Regale vexillium
all displaied, with other great solempnities: when the King
was brought into his royll seat into S. Mat. al the ensignes of
the K. were laid before the Altar, the Metropolitan of Hun-
gary celebrating service, the King is brought from his seat
vnto the Altar, having vpon the one side, all the Bishops and
cleagy of his kingdome, on the other side, all the Princes and
peeres of the country. When the king is broughte vnto the Al-
tar before the Metropolitan, one of the Bishops that leadeth
the king, uttereth these wordes vnto the Metropolitan.

Most reverend father, the holy Church doth require, that
this noble knight shold be aduanced vnto the regal dignitie of
a king. The Metropolitan demandeth, whether he be worthy
of such honor & dignitie: vnto the which, al the bishops & princes
present affirm, that for wildeome, vertue and manhood he was
therunto elected: then the Metropolitan chargeth the K. with
the lawes and customes of the Kings of Hungary, his prede-
cessors, geueneth him his oth in this sort. That he shuld first, with
a pure sound religion defend the Church of Christ, and the ca-
tholike faith therein received vnto his death. 2. To defend the
common wealth from forraigne invasion, 3. To maintaine
peace with al care and diligence. 4. That he would do nothing
vnfit or vnseemelye for a King to doo, 5. To vse justice and
equitie to his people. These with many others, the King
is sworen by the Metropolitan at his coronation. After the oth,
the Metropolitan beseecheth God to send this new elected K.
the blessings that was geuen to Abraham, Moses, David, &c
vanquishing their enemies: the K. kneeling vpon the left hand
of the Metropolitan before the Altar at these prayers, which
being finished, the K. is annointed on his right arme, and vpon
his right shoulde, with the sacred oile, called Arcanu. After
the ancient customes and maners of the kinges of Hungaria
Then was the King by the Bishops and Princes brought Stephen, the
into his seat, and from thence he was lead into a secret chan- first king an-
cel, putting off his princelie robes, and putting on the olde anointed in
cient & regall weeds of K. Stephen, which were left there for Hungary.

word
ord to you
to say
regall

The charge
giuen to the
K of Hunga-
ry at his co-
ronation.

The Triplicite

The crowning of the Kings of Hungary.

monuments from Steuen for the coronation of the Kinges of Hungarie his successors, as France doo of Charles the great wrought ouer with silke and golde, where the pictures of the twelue Apostles before the throne of God vpon their knees, cum auris cocturnis on his feet. He was in this habit leade againe to his seat, and from thence brought vnto the Altar, where the Metropolitane delivereth into his hand the naked sword, saing unto the king in this sorte.

Take this sacred sword by the authority of the Apostles, to thee it is giuen, to exercize justice, to maintaine trueth, to reward vertue, and to punish vice: With this sword protect thy people, defend the Church, persecute heretikes, lame widores and Orphanes from wrongs. These with many other good wordes being spoken by the Metropolitane, the King flourisheth the naked sword vpon the right hand, and then vpon the left hand, in token that he will execute the lawes of Hungary iustly and truly every where, and then putteth the sword into the scaberd, and girdeth it to his side: Then the Bishops doo bring vnto the Metropolitane the crowne, which he taketh from the Bishops, and setteth it vpon the Kinges head, saing these wordes.

Take this holy and sacred Diadem in honour and glorie of the Trinitie, and know that thereby thou art called to bee also a spirituall Pastor in the mysteries of the Church, & hoc credere opus fortitudinis esse, against the enemies of God.

Then the Metropolitane taketh the Scepter, and delin-
reth it into the Kings hand, and saith these wordes, Virtutis
& veritatis virginem accipere receive here the rod of vertue and
trueth, whereby thou must put downe the wicked proud man,
exalt the good and godly man, direct the ignorant, remem-
ber that this Scepter is virga aequitatis, & virga regni, and
therefore use justice, and loue trueth: for that purpose God hath
anointed thee king of Hungarie.

This being finished, the king is lead by the Metropolitan, the Bishops & the Peeres from the Altar vnto his seat with his crowne vpon his head, with his Scepter in his hand, and with

of Triumphes.

With the rest of the Ensignes cattied before him.

When he is placed in his seat by the Metropolitan, he saith unto the King, Sec' hic inclite Rex ac regna. Then the Metropolitan doth make his prayer for the King, in the latter end of which prayer he saith, Firmetur manus tuae, exaltetur dextra tua, & iudicium preparatio sedis tuae.

After this, he is brought againe by the Metropolitan vnto the Altar, where both the Metropolitan and the King receive the Communion. After seruice done, the King and the Metropolitan goe together, vntill the king come to a sumptuous regall seat, prouided for him, where the Lawes and customes of Hungaria are read vnto him: where the King (taking the Crowne from his head) sweareth vpon the Crowne to performe all the lawes and customes of Hungaria as nigh as he can: and with that, the people shout and crie aloud, with all myght and melody they can.

This is the ancient order of the coronation of the Kinges of Hungaria. This inauguration was solemnized vpon the eleventh day of the Kalends of October, at the coronation of Vladislaus, King of Hungaria.

Vladislaus
was crowned
and annoi-
ted King of
Hungarie

The ceremonies & solemnities at the inauguration of the kings of Polonia, at their crowning, and at their anointing.

First, al the Archbischops, Bishops, Abbats & Suffragans, with al the Peeres of Polonia, shal meeete together in the catedrall Church of Graconia, the Bishops in their pontificall weedes, Cum stolis albis, Mitris insulis super pellices. In like sort, the Knights, Barons, and all the Nobles of Polonia meet in the cathedral Church: The Archbischops, Bishops, and chiefe peeres with great pompe goe in order to bring the new elected King to his coronation: The King

G

was

The Triplicite

was apparellled by the Lorde Marshall of Poland, and by the chiefe Maister of Ceremonies, whose Office is alwaies to attend the ceremonial Order, Ensignes and Monumetes;

The kyng had Sandals on his feete, Gloves on his hands, a Coat, a Cloake painted and figured with albe Dalmatica, in these ceremoniall weuds appointed for the kings of Polonia to come from the Pallace to the Cathedral Church: where the king is lead betweene two Byshoppes, the rest before himt

The ceremoni-
ties vied at
the coronatio-
n of the King
of Poland.

and behinde himt, in most solempne order from the Church into his seat: where standing in his royal Seat, the Archbishi.

reciteth certaine short Collects, the Crowne, the Scepter, the golden Apple, & a naked Sword were carried before the king: the Byshops, Abbots, with the Archbishops, had their Crosses carried in solemnyn order before the king (likewile) vntill they came to the Church doore: there the Embassadors & Legates of forreigne kings, receiue from these Noble men, the crowne, the Scepter, the Apple and the Sword; and they carried them from the Porch of the Cathedral church unto the high Altar,

upon the whiche Altar, these Regal Ensigns are laid: this being done, one of the Byshops, after a few ceremoniall prayers, cometh unto the kings seat, & standing before the king, he admonisbeth the king of the great dignety that he was to receive at the hands of the Byshops, the Ministers of God, the vicars of Christ, for that day, to annoiint & to crown him king of Polonia: giuing the king to understand, of the faith, pietie & vertue that belong to Princes: reciting to him the care and diligence that should bee in a king: considering all powers and authorities to come from God, by whom kyngs do rule & governe. These, wish many the like words as are spoken to the kings of Hungaria: for that diuers of the ceremonies and crowning of the kyngs of Hungaria and of the kyngs of Polonia, do agree in many things. Then, the new elected kyng, is brought fro his seat unto the Altar, where the Archbishi. is at seruice: After Prayers done, then he turneth unto the new kyng, and demandeth these questions of hym. Wilt thou hould & main-taine the holy Apostolique sayth, from the Catholique Church received

The admoni-
tiō & charge
giuen to the
K. of Poland
at his coro-
nation.

of Triumphiſ.

reduced. The kyng affirmeſt and ſaith, I wyl. The Arch-
bifhop demandeth againſt. Wile thou bee a Defender, to
guard the Churche and the Minifters therof. The kyng an-
ſwereth. I will. The thridcōne, the Archb. alſeketh the kyng:
Wile thou maintain, rule and defend the kingdom which God
committeth into thy hande, according to the lawes & customs of
Polonia. To this the R. anſwereth and ſaith, that he wil per-
form by the help of God al theſe things faithfully & truly with
all care and diligence to the uttermoſt of his power. And then
the king kneeling before the Archbifhop, bareheaded, with
both his haſs upon a book, uttereth theſe words. I N. (naming
his owne name, that ſhall be King of Polonia) doo profeſte and
promise before God and his Angels, that I will with all faith
and trueth keepe the lawes, exercife iuſtice, maintaine the
peace and quieteſſe of the churche, and yeeld due obedience
feuerelie and canonically honour to the Pope of Rome, and to
his Bifhops pro poſſe & noſce as Emperours and other
Kinges doo, and will obſerue due honour and loue to the ſtares
of Polonia, ſo God help me and the contentes of this ſacred
booke.

The oath of
the K. of Po-
land at his
coronation.

Then the Archbifhop recitereth a collect that it would please
God to blesſe him, as he did blesſe Abraham and Moses, and
to ſend him victories and triuſphes as he did ſend to Iouſua
and to David, & to teach him with wiſdom, as Salomon: with
the nulenes of Moses, with the forteſtude of Iouſua, with the hu-
mility of David, and with the faith of Abraham. &c

Then the Archbifhop kneeling on his knees, and the king
flat on his face upon the ground, ſingeth aloud from the high
Aſtar this verſe, that it would please God to accept of this
ſeruice as a reasonable ſacrifice: the Quire anſWERING, Wee
beneſeech thee to heare vs good Lord.

Then the Archbifhop ſtanding, turneth unto the King,
holding the croſſe upon him, being upon the ground, goeth for-
ward with his praiers, ſaieng Hunc in Regem coronandum
Benedicere digneris, that it would please God to blesſe this
new eleceted King: the Chorze anſWERING, as before,

The Triplicite

Then the Bishops, the Abbats, and the Choyce, sing the Letany Supra Regem, ouer the king, which all this while lieth flat on his face vpon the ground.

Their King
is annointed.

When the Letany is ended, the Archbyshop sitteth downe, the King before him kneeling, the Archbisshop annointeth him, with the thumbe of his right hand, he annointeth the king in the palme of his right hand, and from thence vnto his elbow, and betweene his two shoulders, saieng, I annoint thee king with this holy and sacred oile, in the name of the Father, and of the sonne, and of the holy Ghost.

Then the Archbyshop praiereth vnto God to blesse this annointed king by him, as he did blesse Ichu & Azachiel, being annointed by the hands of Helias, the one R. of Israel, & the other King of Siria: As David & Saul by the handes of Samuel.

Dalmatical
robe.

After many of these godly Collects and praiers for the inauguration and anointing of kings published, the Archbisshop doth againe attire the King with his Dalmatical robe, saieng Take this robe, forme d and framed quadrant soure square, that thou maist knowe, that the fourre coastes of all the whole world are subiects to the deuine power of God, and that there is no power nor authoritie but from God.

The words &
ceremonies at
the coronati-
on of the king
of Polonia.

From the high Altar the King is lead into his royll seat, where the Archbisshop deliuereþ vnto the King (kneeling vpon his knees) a Sword, saieng, Accipe Gladium de super Alta-re, &c. Take this Sword taken from the Altar, and consecrated by the authority of the Apostles, to reuenge euill, to presse iniquitie, and to destroy the enemies of God. In like sorte he setteth the Diadem vpon the Kings head, with like wordes and ceremonies as the Hungarians doo. Then the Archbyshop deliuereþ the scepter into his right hand, and the Apple into his left hand, & vttereth these wordes, Accipe virgā, &c. Take this scepter, the scepter of equity and vertue, the scepter of thy Kingdome. And so the Apple, the figure and type of the world, with the like wordes as before.

At that time the new annointed king dooth offer bread and wine for sacrifice, which being ended, he is lead into the middest

of Triumphiſ.

vest of the Catedrall Church into a regall thoane made for that purpose, wherof by the Archbysh. the king is put in possession of his kingdom, ſaieng these words, Sede & retine locū tibi a Deo delegatum. Sit and keepe that place, geuen vnto thee from God. Then he ſaieth, Firmetur manus tua, & exaltetur dextra tua, as before.

After this, the Archbiſhop ſtanding vpon the right hand of the King, he praiereth vnto God to viſit this King, as he did viſit Moses in the bush, Iouua in his tents, Gediou in the fields, and Samuel in the Temple. This being thus finished, the King is brought into his Pallace with all the pompe and ſolemnytē that may be.

These are the ceremonies and ſolemnyties at the coronaſion of any of the kings of Poland.

Of the anointing and co-

ronation of the kinges of Bohemia, and of the ceremonies and ſolemnyties therof.

At the very day that the Kinges of Bohemia ſhould bee anointed and crowned, all the knightes, Barons, and chiefe Nobles of Bohemia, mette at the pallace of the newelected king about ſix of the clock in the morning. From thence with all pompe he is moſt rotally brought to the Catedrall Church at Praga.

The Metropolitane of Bohemia, before whom went fourre of the principall Peeres of Bohemia, two of the fourre caried either of them a loafe of bread of ſome round bignesse, the one on a golden ſtanding cup, the other on a ſiluer cup, for that Vincenſlaus the first anointed king gold and ſiluer are fit for Sacrifice. The other two caried of Bohemia, two golden pots full of white wine. Before the king are caried a rich precious Diadem, the Scepter and the Apple. The ſword, whitch was a monument that Vincenſlaus left to his Successors, was caried by the Chancellor of Bohemia in a ſcabbard.

The Triplicite

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Then the Archbyshop praieth vnto God to blesse this anointed king by him, as he did blesse Ichu & Azachiel, being annointed by the hands of Helias, the one R. of Israel, & the other King of Siria: As Dauid & Saul by the handes of Samuel.

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dest

of Triumphes.

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Aster this, the Archbisshop standing vpon the right hand of the King, he praierth unto God to visit this King, as he did visit Moses in the bush, Iosua in his tents, Gedion in the fields, and Samuel in the Temple. This being thus finished, the King is brought into his Pallace with all the pompe and solemnity that may be.

These are the ceremonies and solemnities at the coronation of any of the kings of Poland.

Of the anointing and coronation of the kings of Bohemia, and of the ceremonies and solemnities therof.

At the very day that the Kings of Bohemia shal bee anointed and crowned, all the knightes, Barons, and chiese Nobles of Bohemia, meete at the pallace of the newe elected king about sixe of the clock in the morning. From thence with all pompe he is most rotually brought to the Cathedrall Church at Praga.

The Metropolitane of Bohemia, before whom went fourre of the principall Peeres of Bohemia, two of the fourre caried either of them a loake of bread of some round bignesse, the one on a golden standing cup, the other on a siluer cup, for that anointed king gold and siluer are fit for Sacrifice. The other two caried two golden pots full of white wine. Before the king are caried a rich precious Diadem, the Scepter and the Apple. The Sword, which was a monument that Vincenslaus left to his Successors, was caried by the Chancellor of Bohemia in a

Vincenslaus

the first an-

ointed king

gold and siluer

are fit for Sacri-

cifice.

by whom all

their reliques

and ceremon-

ies were first

instituted.

The Triumphant

Holoferico, a
kind of preci-
ous costly
silke.

Leabberd of red Holoferico. Thus the King was lead out of
the Chappel of S. Vincelstaus, being by the Chamberlaine of
Bohemia attayred after the maners and ancient custome of the
Bohemians, to the high Altar where the Archbyshop of Pra-
ga attayred his Predecessor the Kinge conuicting and morn-
gall

Assoone as he that caried the Diadem before the Kinge
came in sight of the people, the course of Trompetes sounded
The solemn musike and melody, vied
at the coronation of the K.
and a number of brazen hornes were with all triumphant
myrth likewise sounded. The Organis and other instrumentall in-
strumets began also to sing with alquide. Whyle these tri-
umphant ensignes were sounding, the reliquies and instruments were brought from
of Bohemia, Vincelstaus Chappell, and laid upon the high Altar: all other
reual Ensignes called Insignia regia symbola, were also
laid upon the Altar, excepte the two loynes of bread and the
pots of wine, which were laid upon a side table.

The demaids
of the Archb.
to the Nobility of Bo-
hemia concer-
ning their
new elected
King.

When this musicall noise ended, the King was solemnly
lead unto the Altar, and presented by all the Bisshoppes of Bo-
hemia before the Archbyshop, of whome they require in the
name of the holy Church, their mother, that this new elected
Prince shalld be King of Bohemia: theremore the Archbyshop
demaundereth of the Bisshoppes, whether they thought him fitte
and worthy for so high a dignitete. They all with one voice
assured the worthynesse of the man. Then all they knee-
ling downe with the Archbyshop and the King, fell to pray-
ers. After wheras, the Archbyshop blessed the King three
seuerall times, wishing unto him a most happy and long
aigne: to the which the Bisshoppes answered, Terog-
mus audi nos.

From hence the King was lead by the Bisshoppes to his seat
being set in the middest of the Quire, vnder a canopy of great
marueilous rich stite, the bisshoppes and suo quatuor Episcopas
sittendo on the one side of the King, with the rest of the Peires
& Nobles of Bohemia on the other side, & also they that caried
the Diadem, the Scepter, the Sword and the Apple.

From his seat againe the King was brought vnto the
high Altar, where the Archbyshop lead before the King ex
libro

of Triumpher.

Libre rituali; the customes, Ceremonies, and orders of his
Predecessors.

After he had anointed the new King with his right hand
with the lacted oile vpon his arme in the maner and forme of
a crosse: Likewise hee anointed him in his breast, and on
both his shoulders.

This being ended the Noblemen broughte to the Archby-
shoppe the Diadui, the Scepter, the Sword, the Apple and
the Ring: he receiuing the same, doth first sanctifie and hallow
them before he delivereth them to the king: After, in this or-
der, he doth deliver the Swerd into the Kings hand naked: and The ceremo-
nies at the
co-coronation
of the King
of Bohemia.
after, the Archbyshop taketh the naked Sworde out of the
King's hand and putteth it in the Scabberd, and girdeth it to
the King's side: Secondly, he putteth therinto yppon that In-
ger of the right hand which is called Antularis digitus.

Thirdly, he delivereth into the left hand the Apple, and the
Scepter into the right hand of the King.

These Ceremonies being vsed, the Archbyshoppe
dooth aske the King certaine questions on this manner, as
the Poloniens vs at the coronation of their Kings:

Wilt thou maintaine the Faith? Wilt thou defende the
Church, and be a buckler and shidle vnto the Ministers there-
of? Wilt thou protect and defend this Kingdome committed
to thy charge? Wilt thou obserue the lawes and customes of
Bohemia.

To al these the King answereth and saith, I will: & there-
upon taketh his solemn oath. Then is there also a nobleman
in the name of the King, that demandeth also of the people,
whether they bee contented to be subiect to this newe elected
King, and whether they confirme the Kingdome vnto him
with al obedience and faith due vnto him to be performed and
yeelded.

This being consented vnto by the states and the people,
certaine of the chiese men come before the King in the name
of all the whole Kingdome, Laying their handes vpon the
Book: vouchsafing to the same to be yelded, and

The Triplicite

imperiall Diadem, as the maner is of Bohemia, doo swaere solemnly with their faish and trueth, in the name of all the people of Bohemia, to serue the King, & to obey him as their soueraigne Lord and maister.

This being ended, the Archbisshop pronouunceþ out, & saith, Thanks be vnto God, and therewith the Trompets, gunnes, belles, altogether soundeth, with such noise and triumph, vntil the King be brought againe with all pompe and solemnitie vnto his pallace.

This is the maner and ceremonies of the annoyncting and inaugurations of the Kinges of Bohemia at their coronation.

Of the inauguration & an-

nointing of the great Duke of Muscouia,

with the ceremonys at their

coronation.

Muscouian
Ceremonies **A**t the coronation of the great Duke of Muscouia, all the states of Muscouia, which they cal Camesi, assemble together at S. Michaell, their chiese Temple, the day appointed for the coronation: the Cittie is so strawed with flowers and sweet odours, and set forth with boughs that their triumph is great, feasting according to the custome of the Muscovites. The great men meete the Duke, or the Emperour, and bring him into the Temple: who at his coming into the Temple, an old faterly man meeteth him, haying on a long garment down to the ground, Bobycina veste. This imbraced the Emperour most curteously, for he was the Metropolitane of Muscouia, or the chiese priest, which they call Princeps sacrorum, whose authoritie in that countrie is great.

In the midst of the Temple, was made a Theator with seates to sit on, and with staires to passe to every place of the Theator, being set forth with mōst sumptuous shewes: The seat

of Triumphes.

Seal of the Emperours was made most roiall, and with great magnificente sitting in Scamno with a rich purple cap on his head beset with gold and precious stones: a precious garment wrought with gold and laced cloase at his breast, called Bombycina veste, his hands so beset with Jewels, that only the Emperours hands and his head were to be woondred at.

Now, the Emperour beeing in his Pallace, the States and the great men in their seates, the chiese Priest or the Metropolitan turneth his face, and looketh vpon the Emperour, saying, By most louing Sonne, and great Duke of Muscouia now the Goddes haue placed thee in the highest tower of Fortune, and in the great state of dignitie, not to harme or hurt thy people, but to help and to guide them: not to deuoure them but to relieuem them, ministering lawes & justice to every man alike, laying before thine eies, the noble examples of the best Emperors: thy father brought much calamitie, and wrought manie daungers to this Empire.

Wilt thou defend thy countrie with Justice, and with Armes, make much of good men and subdue the wicked. If thou doo this, we thy Citizens here will pray vnto the regall Goddes of supernall and infernall power to blesse thee with much felicitie, that in thee we may see our Countrie flourish.

The Metropo-
litans questi-
ons to the
Emperour.

This being done, the people make great ioy and triumph from the highest to the lowest: and therewithall much money is throwne among the vulgar people.

I could not read of any crown, nor of any other monumenes among the Muscovites, for it seemed by the tyranny of the Emperours, that they vse very fewe godly ceremonies.

I should haue set downe, at the comming of the great Duke through the street, the peoples throng was such, that manie were with naked swordes to make way for the Emperour to passe by, who commaundered by all rigour and extremitie to keepe the people off,

The Triplicite Of the inauguration of the great Duke of Hetruria, Cosmus Medices, by pope Pius the first, at Rome, with the ceremonies and solempnities thereunto belonging.

Three de-
grees of Car-
dinals.

How this
word Mag-
nus was cf-
seemed.

Belus:
Xerxes.
Alexander.

The great
pomp at the
D. of Hetruria

The Pope, prepared to goe to the Chappell of Sixtus, where the Cardinals and the States of the most part of Italy expected his comming, hauing his triple crown and his Pontificall robes on, as is the manner at such solempne inaugurations: Cosmus, Duke of Florence, which was to be made the great Duke of Hetruria, appareled with his princely attire, caried the Popes traine into the Chappell of Sixtus: The Duke was placed betwene two Priest-Cardinals: for you must understand that there were degrees of Cardinals. The first Degree, were Deacon-Cardinals, the second, were Priest-Cardinals, the third were Bishop-Cardinalles. At these Cermonies, the Duke hath that woonted place, betwene two priest-Cardinals, being apparelled, not as the Duke of Florence, but as the great duke of Hetruria.

This worde (Great) was among the Jewes, Chiese, as the high Priest. Among the Persians, the Grecians and Romans, they vised it as the greatest title & dignity of name that might be geuen. For among the Assirians was but one called Belus magnus the great. Among the Chaldeans, but one Nabuchadnezzar the great. Among the Persians, one Xerxes the great: and so in Macedonia one Alexander the great: and in Asia, but one Antiochus the great. In Rome, because their Emperours were great, were three, as Pompey the great, Constantine the great. So now the greate Duke of Hetruria, a fellow to any Emperour being created.

Unto the Pope were brought a Crowne of gold, and a silver Scepter: after the Epistle of the Massie was read, & the great Duke was lead in solempne order between two Dukes his coronatio from his seat vnto the high Altar, where the Pope after a fewe prais

of Triumphes.

prayers for the Duke, blessed the Crowne and the Scepter,
being receiued by the Cardinall, and thē he taketh the Dukes
Cap off and putteth the Crown vpon his head, saying: Accipe The ceremony
at the
coronation
of the great
Duke of He-
truria.
Coronā. &c. And the Scepter into his hand, saying: Accipe
Virgam amoris. This being done, the Duke of Hetruria
killeth the Popes foote, & is brought again between two Car-
dinals to his seat, and from his seat, within a while, he is lead
betweene two Cardinales to the Altar to offer his oblation,
which is, a Goulden Chalice with a Cover and a golden Ba-
son: vpon the Chalice was wrought (by curious Art) three pic-
tures of Faith, Hope & Charitie: which three, held the Cha-
lice with their hands, hauing vnder their feete the fourre Euangeliſts: There was added also very curiously on the Chalice,
the Armes and Ensignes of the pope, and of the great Duke.

The seruice being ended, the great Duke was solemnly
againe to take his oath, which was in this sort,

I Colmhus Medices great Duke of Hetruria, doo pro-
mise and sweare to the holy Churche of Rome and Sea Apo-
stolique, all woonted obedience, reuerence, and worship, which
I by my Legates haue hitherto perfourmed.

Also, I promise, and here I vow to bee most studious and
carefull of the Catholike religion, and to obey the Popes Ho-
linelle, as Gods Vicar, so helpe me God, and the contentes of
this Euangelist.

After this, the Pope vsed a few prayers, and so the solemp-
nitie was done.

The oath of
Cos. Medices
D. of Florēce,
when he was
made Duke of
Hetruria.

Of the ancient and strange ceremonies at the Election of the Prince of Corynthia.

C ORINTHIA, is a Prouince where the Sclau-
onian speach is spoken, where maners and customes
are most strange, and the like Ceremonies not read of.

The Triplicite

When any new elected Prince entreth into his government, hee is brought into a faire large valley, where was wocnt to be an ancient citie, where some monumentes are left as reliques, so that time ware out the name of it. In a wyde faire medowe hard by, a Marble stone is erected, vpon the which ston a Rusticall fellow standeth, which by succession of blood, that place and Office by heritage deoth possesse. There hee hath hard by him a deformed lean Mare and an old leau Dre, and the Rusticall country people in heapes about him.

The Prince
of Carynthia
created in
an old beg-
gars weed.

Questions
demaunded
by a simple
Clowne, of
the States of
Carynthia

A Clowne
striketh the
Prince on the
cheeke.

On the farther side of the medowe is the newe Prince with his Barons and States about him, with great pompe and solempnytie, verie richlie attyred, all in Purple, hauinge the Princes Ensignes and his Armes, and twelue Banners, caried solempnly before him, the Prince beinge apprayled verie poore like a simple Countreyman in olde broken Garmentes, his Cappe bare, and his shooes worne: with a Countrey Staffe in his hand, seeming rather more like a Sheape-hearde then a Prince: Who, when he commeth nigh to the Clowne that standeth vpon the Stoane, he crieth out in the Sclavonian tongue, and as keth, who is this that is comynag heere so proude: The Barons and the States, awiswere and say: hee is Prince of the Countrie: then the Countrey man from the Marble ston demaundes againe.

Is this man a right and iust Judge: Dooth hee seeke the benefite and wealth of this Countrie: Is hee of honest and vertuous condition: Is he a sound Christian in religion: Will he defend the true faith: And is he worthy of this honour:

To whom all the States and Barons awiswere, he is, and shall be. Againe he saith, I aske you by what lawe and right should I bee remooued from this seat. The Countie of Goritia awiswereth and saith: For money this place is bought: then this Dre and this Mare shalbe thine, and all the Garmentes which last the Prince did put off, and thy house shalbe free without anie Tribute. Then, the Countreyman discendeth, and meeteth the Prince, and striketh him a litle on the cheeke

of Triumphes.

cheek, saying : I command thee to be a good just Prince; then he taketh his Mare and his Ore, and giveth the place to the Prince, who streight standeth upon the Marble Stone, taking a naked Swoord into his hand: First, he doeth floorish it one waye, then he doth floorish it another waye, promising therby equal Justice to the people: there they bryng water in a countrey mans Cappe, to drinke, to signifie unto the Prince, that he should abstaine from Wine. After these Ceremonies, the Prince cometh downe from the Marble stone, and is brought to the Temple, called, our Ladies Chappel, whiche was (as some do write) the Seate (somtime) of a Bishop: then, from thence, after some Sacrifice which was to bee vsed, all things done and perfourmed, the Prince putteth off the Rusticall Garmentes that he put on before to perfourme the custome and ceremonies of the Countrey, and weareth his Princelie wonted Attyre, and after he had feasted with his Barons and his Nobilitie, he retourned to the Medowe againe, where the Marble stoine was, and sitteth theron his Tribunall Seat to heare causes pleaded, and to giue Judgement accordyng to Justice: this is the manner and strange custome of the election of any Prince in Carynthia.

The Prince setteth in judgement on a stone in a meadow, to heare causes pleaded.

So strange were the customs and maners in old time, as well at the election and coronation of Princes, as also in their ceremonies and Scepters.

For the first kings of the world vSED for their Scepters, long gilded Speares.

The old kings of Rome vSED a crooked staffe, called Lituus, Tarquinius Priscus the first king of Rome, had his Scepter of Juozie.

The Kings of India had their Scepters of Ebony.

The Liddians caried before their Kings great Axes.

The kings of Sicily vSED a siluer staffe for their Scepter.

The Babylonians vSED divers kindes of Scepters, with sundrie figures, as of Lions, Eagles, &c.

The Triplicitie The great pomp & Solem- nytie at the Inauguration of the Pope of Rome.

The order &
maner of the
inauguration
of Pope
Gregory the
greatest.

TH E Pope of Rome at his Inauguration excelled all other princes in solemnite and pompe, for after that the Pope is new elected by the whole Colledge of Cardinals, he commeth from his Pallace of S. Angels, with great glory, toward S. Peters Church: first the Officers, as Stewards, Comptrollers, Treasurers and chiefe rulers, apparelled all in red long gownes. Secondly the knights of Rome. Thirdly, the Barons, Counties, and Marqueses: Then the Abbats: Then followed the Bishops: after the bishops, the Archbishops in their long Pontificall garmentes, with rich and sumptuous white siluer Myters beset with stones. After, followed three degrees of Cardinals: Deacon-Cardinals, Priest-Cardinals, and Bishop-Cardinals. The Pope with passing pompe is caried aboue the ground vpon mens shoulders in Cella gestatoria, with his triple Crowne on his head, full of precious stones, and with a most sumptuous and precious robe, wrought ouer very artificially with golde, and set with diuers stones, and so caried to Saint Peters Church vpon Kings Embassadors shoulders.

Kings Em-
bassadors ca-
rieth the pope
to his coro-
nation.

After some priayers and sacrifice done, he is hoised againe vpon mens backes, and caried from Saint Peters into Saint Andrews Chappel, where, after many rites and ceremonies there finished, which was there provided for his inauguration, he is taken vp againe into his golden chaire from Saint Andrews Chappel, where Andrew the Apostles head is presented: thence hee is caried to the Chappell of S. Peter and S. Paule: thence caried from place to place by the Legats and Ambassadors of all the Kings of Christendome, then being in Rome, representing the states of Kings and Emperors,

Oh, Superbum Animal: for betweene golden and siluer Crosse, the Myters of Wyshoppes, and Cardinalles hats, shining

of Triumphes.

shining as starres, with diuers kindes of precious stones, with Jewels: the Popes triumpaunt carriage vnder such a regal Canapie, with his triple Crowne, his rich and Pontificall garments, blessing the people, passed farre the pompe of great Xerxes in his voyage into Greece: or the Triumphs of great Pompey ouer all Affrica and Asia at Rome: Hos iudos et banquets at*The Popes dinner, & his*
iocos diceret, prout rabies Papæ: with such peales of Claines, *ter dinner,*
ringyng af Belles, sounding Trumpets: with such clamours
and noise of other brazen Instruments, that it farre surmounted
the besieging of Carthage, or the assaulting of Munantia.
In the like triumph and pompe hee is againe caried into his
Pallace of S. Angelo, blessing the people from place to place
and in every place as he is caried: the people againe crieng
out, wishing him the felicitie of Augustus, and the loue of
Traian, vsing seuerall solempne ceremonies, with the greatest pompe innented.

His dinner that day exceeded Ca. Cæsar, who in his triumph
ouer Affrica, prepared 22000 tables most royally furnished:
and his banquets after dinner far excelled the banquets of L.
Encullus, or Marcus Antonius. His myrrh and musicke pas-
sed the feast Hyacinthia.

Of the most happy, ioyfull and triumphant day of her Maesties corona- tion, vpon the 15. of Januari.

I need not particularly set down the solemnitie of that day,
neither can I (if I would) declare the ioyes and triumphs
of that day: for wheras her Maesties predecessors studied
how one might excell another with roialty, pompe and so-
lemnity of ceremonies: as Richard the second, and after him,
Henry the fourth, at whose coronation, John, king of Castels
and Legions, then being Duke of Lancaster, Earle of Leices-
ter and Lincoln: who as Duke of Lancaster chalenged to
Richard the 2.
beare.

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heare the chiese Sword before the King: called Cortana : as Earle of Lincolne, hee challenged to be Carter at the Kings table, and as Earle of Leicester, he challenged to be L. high Steward of England.

Steward.

Constable.

Robert Earle of Oxford was admitted to the office of a Chamberlain Chamberlaine.

The order & maner of the coronation of the kings of England.

Thomas Beauchamp Earle of Warwicke was admitted to heare the third Sword, for there were three Swords assigned to be borne before the King at his coronation , but I find but two Swords in Modius Pandectes , Ensis politicus & Ensis Ecclesiasticus.

Upon the day of the Kings coronation , the L. Maior and the Citizens of London (by the Recorder) made petition to the King, that the Maior might serue the King at his dinner in the hall at his coronation.

The Barons of the five Ports were admitted to the Office to heare ouer the Kings head a Canapie of cloath of gold, upon fourre Speares couered with beaten Silver in most solemnie order & great solemnitie from the Tower , through the Citie of London, with such magnificente pompe and triumphes , as were (full) equall to the Emperours of Rome or the kinges of Fratunce . And in these two thinges, passed Fraunce, Rome, Perse, or any other Kingdom of the world.

The first, the noble and general chalenge of Monomachia in Combat with any Knight of the world , by the Kinges Champion Sir John Dymmocke Knight, vpon the day of coronation, armed and mounted on hors backe , readie to performe the chalenge in the behalfe of the King.

In the second ceremony they excelled, for that at the coronation of Henry the fourth, nine severall Conduites ran for two dotes of Claret wine and white wine, in nine several places of the citie of London as plentie as water to all passers by.

But the most happie, joyfull, and triumphant day of her
Ma-

of Triumphes.

Maiesties Coronation, not onely excelled all her predecessours, the Kings of England, but all other foraine Kinges, as farre as heauen surmounteth the earth, or as the glorie of God ex- celleth the pompe of man, so far her Maiestie passeth other Kinges in vertue, religion, goodnesse, justice, trueth and peace it self, which she brought with her vpon the day of her Highnes coronation to England: which, since her coronation, shee planted in England, that England may say, *Haec est dies quam fecit Dominus exultemus & latemur in ea.*

The triumph whereof is such, that Angelles doo triumph in Heauen, and good godly men clap their hands on earth, and say, *A Domino factum est istud.*

And though the Kinges of England received the Christian faith before any other in the world, euен from Lucius The faith received into England before any other kingdō. An. Dom. 177. before Clodouæus the first Christened King of France 300. yeares. Before Marcus Julius Philippus, the first Christened Emperor of Rome 76. years. and before Palladius was sent from Rome to Scotland by Celestinus, then Bishop of Rome: and before Patricius was by the same Celestinus sent to Ireland, 197. yeares, and before Suintilla, who brought Hispanie to a Monarchie againe, for Hispanie was subiect vnder the Saracens 800. yeares. Before that, vnder the Gothes, the Vandals and the Romanes, that they vled to make their Computation, per *aera Augusti*, vntil John the first, 1372. who then commanded Anno Dom. to be vled.

The Longobards, the Gothes, the Vandals and the Hunnes by reason of their warres between themselves were made ned kings of Provinces vnder the Romans, and so continued vntil the Empire decaied. After they had revolted, they elected Kinges to gouerne them, whose names are these vnderwritten.

The Christened kings of the Gothes, Longobards, Vandals, and Hunnes.

Agelmundus the first K. of the Longobards. 394.

Alaricus the first King of the Gothes, after the revolting from the Romans 404. yeares.

Gundericus the first K. of the Vandals. 413.

Atrila the first K. of the Hunnes. 430.

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Now after these Kingdomes 600 years, began the Kingdome of Polonia, where the first crowned christened King was Miezlaus. An. Dom. 963.

In Hungaria the first crowned King was beatus Stephanus. 1003.

In Bohemia, the first crowned K. was Vratisslaus. 1080;

So in antiquity of Christianitie, the kings of England are most ancient, and so laid downe before Rome, France, Spain, Scotland, Ireland, Poland, Hungary, Bohemia, and the rest: For it is allowed of all, and written of Funetus and others, that Iosephus of Aramatia, who buried the body of our Lord and Sauour, came to Britaine twelue yeares after the death of Christ, and conuerted many vnto the faith. But let it be from King Lucius time, the first christened King of the world. 177. For Cassianus saith, there were but foure anointed christian Kings: the Kings of Hierusalem, the kings of England, the Kings of France, and the kinges of Scicily.

Lucius the
Britā, the first
K. christened
in the world,

Four christiaā
Kings onelie of England, the Kings of France, and the kinges of Scicily,
anointed.

The funerall pompe of the Romane Emperours.

The pomp and solempne state of the funerals of the Romane Emperors were such, as being set forth, the solempnity of the dead Emperour were such, as the Senators, Dictators, Consuls, and chiefe Magistrates of Rome, being in their appointed funerall garments, attending to carrie the coffin: with one before the Hearse plaieng vpon a Shalme or a Fluite with a mournfull funerall Song, called Nenia, which in like maner, the Grecians vsed at the funeral of their Kings, the songs which they called Ialemos.

Statues and
images of the
dead.

Then the Patricians and Senators carried before the dead Emperour, his Statues and Images: and after that, the Statues and Images of his predecessours, to set forth the dignitie of his stocke, as Ca. Cæsar did at the funerall of his Aunt, mother vnto Marius, whose Statues Cæsar caused to be

of Triumphes.

be caried before the Coffyn, with all the Sarieants cariens their Ares and rods, with all the Ensignes, Crownes, rich spoiles and Trophées which Marius had gotten in his victories.

In like manner Tiberius Cæsar the third Emperour of Rome, caused at the funerall of his Father Drusus, that the Statue of Aeneas, and all the statues of the Kings of Alba, vntill Romulus time, the 17. after Aeneas: and the Statue of Romulus, and of the whole familie of Gens Iulia, from Romulus time to Iulius Cæsar, lineaely.

the pomp of
Drusus fune-
rall.

The like pompe was before Silla and others by the Patri-
cians and Senators. Yet Marcus Aemilius Lepidus, Pom-
ponius Atticus, with some others, commaunded that they
should not be brought into the Field of Mars with any so-
lemnite of Iupiters coate, of triumphant garments, Purple robes, and such other pompe: But, specially if any died
in the field, the rare sight of the solemnite excelled: The Ge-
nerall, and chiefe Captaines, & euerie Officer with his hand,
trailing their Pikes after them on the ground, with the points
of their Swords downward: their Ensigns foulded together:
their Horses shearde and clipt, their dumb Musick, with all
the rufull lightes that might be inuented. &c.

The maner of the funerall Pompe of the Grecians.

In other partes of Greece, they vsed more solemn mournful ceremonies, at the funerall of their kings and Princes: they tooke down their Bulwarkes & Fortresses of warres, they vntile their Temples, they subuerre their Altars, they reiect and depose their Idoles, they put out their fire, and the men haue both their heads & beards, and they clip their horses and leſt nothyn g vndone that seemed mournful: Then all the priests, Maiestrats, yong Gentlemen & children, caried Trophées and Monumementes of the dead kinge, with his Ensignes

The ruful fu-
nerals of th
Macedonians
& Grecians.

The Triplicite

and Armes crowned with Garlands, according to the custome of Greece. The Noble women caried diuers great Cuppes or Bowles: some, ful of wine, others ful of milk, & some full of blood, all in white Garments: others caried honey & cakes, which should be sprinkled, & cast upon the funeral fire: at what time they sang Hymnes, Odes and songs, called Ialemos, in the praise of the dead Prince: and lastly, when the King is solemnly thus burned, the Princes and great men of his blood should carie his ashes in golden pots, crowned ouer with all kind of sweet flowers, which should be as a memorie or Trophée of the dead King.

Patroclus lamented by Achilles

Euripides death lamented by King Archelaus.

The Grecians had also these customs at the funeral of their deare friendes, as Parents, Brethren, Sisters: both the men and women should shauie their long haire, and offer it upon the hearse of the dead: So Achilles solemnized the funerall of his deare friend Patroclus cutting the soze lockes of his haire, to set it among many other of Patroclus friendes vpon his Hearse or tombe.

Euripides funerall was of Archelaus King of Macedonia so honzed, that he lamented Euripides death with mourning apparell, and with a shauen head and beard, according to the vse and custome of the Macedonians.

Of the funeral pompe of the Egyptians.

The Kings of Egypt were most sumptuously reserved in this order: Their bodies were opened, and were in such sort vsed, as the Egyptians vse, with Myrrhe, Aloes, honey, salt, waxe, and many other sweet odours, being scared vp and anointed with all precious oyles, and so they reserved the bodies of their kinges in high buildinges made for the purpose, far from the ground, as in their Pyramides & Labirinth, before spoke. The funeral was so lamented, that al Egypt mourned in this sort: the men would clap dung and dyre vpon their heads

The funeral
pomp of the
K. of Egypt.

of Triumphes.

heads, beat their bodies, strike their breastes, knocking their
heades to euery poste, howling and crying for their king: their
women bare breasted, besmeare'd with al kind of filth, running
up and downe in furious maner, fasting & mourning 72. daies
from wine or any other meat, sauing bread and the water of
Nilus.

Of the funerall pompe of the Thracians.

The Thracians funerall is full of myyth and melody,
for when they bring their friendes to the graue, they
use to sing Thracian Songes, with all sweet musick, onely
this ceremony they reserved: when any man of great calling
dieth, his wife must bee brought the same day to the graue of
her hus band in her richest ornamēt and best apparel, accōpanie-
ed with her parents and next in blood with great solemnite,
which after sacrifice done vpon the graue of her hus band, shée
must make sacrifice of her selfe: The Priest must bring her to
the Altar, where she is sacrificed with a vaile ouer her face,
and after oblations and praiers done, she is slain vpon her hus-
bands graue for sacrifice.

Thus haue I laid downe the Natiuities, Inaugurations,
Coronations and annoyncting of Emperors, Kings and Prin-
cesses, aswell Paganes as Christians.

FINIS.